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PROTHETIC VOWELS IN SANSKRIT, GREEK, LATIN AND GERMANIC.

1. Whatever the origin, the fact remains that we find, in the various IE languages, words with and without what appears to be a prothetic vowel. If stems may be freely formed by adding \tilde{a} , \tilde{o} , \tilde{i} , \tilde{u} , it is at least not incredible that the same vowels might have been prefixed to make compounds with differentiated meanings. These prefixed vowels may well be identified with the pronominal stems and in many instances so agglutinated with the original form that the compound now appears as a simplex. Where this vowel still remains as a detached adverb or preposition, the compound can be more readily recognized. But to deny the presence of such a prefixed vowel and to insist on regarding it as a part of the stem or, what is worse, explaining it as a euphonic prothesis, is a hesitancy which is neither critical nor scientific. If the admission of a prothetic vowel is the last resort, it is often a refuge from far-fetched and over-ingenious explanations.

The IE adverb-prepositions show the greatest variety of vowel-variation initially and finally. This may in part be due to the crossing of different stems, but perhaps, in the main, to the prefixing and suffixing of other elements. Thus **ebhi*, **obhi*, **bhi*, **am-bhi* may all have grown out of an original **bhi*, from **bho-i*, pronominal stem **bho* in Goth. *bai* 'both' (made over from an original dual **bhō-u*), Lith. *a-bù*, Skt. *u-bhāu*, Gr. $\tilde{a}\mu\text{-}\phi\omega$ (cf. author AJP 27, 63; Brugmann Grundriss II, 2, 76). Similarly from **po*, which may be in **apo* and **upo*, may have come **po-i*, **pe-i*, **pi*, whence **epi*, **opi*. The difference in meaning need cause no more doubt than it does in the case of

sub and *super*; and the combination of **po* and **pi* no greater scruple than that of **po* and **pu*, Gr. ἀπό, ἀπύ; ὑπό, ὑπύ (not necessarily from assimilation, as explained by Brugmann Grd. II, 2, 911). After admitting **pu* : Gr. ἀπύ, OHG *abuh* 'verkehrt, umgewendet,' *fona* 'von,' Skt. *púnar* 'wieder,' Gr. πύματος 'the last,' probably also πύνδαξ 'the bottom of a vessel' (naturally to be separated from πυθμήν), why balk at Lat. *apud* or try to make it what it is not? Here also may belong Lat. *pudet* 'make one ashamed' (make one draw back), *re-pudium* 'a shoving back, putting away,' *prō-pudium* (something to be ashamed of, to be abhorred) 'a shameful deed; a vile wretch.' Compare also the derivatives from the demonstrative stem **gho-* : OBulg. *za* 'hinter,' Lith. *a-žu* (**o-ghō*) *ùž* (**u-gh-*) 'hinter, für,' Lett. *aif* (**oi-gh-* or *ai-gh-*), Lat. *ex* from **e-ghē-s* (cf. Brugmann Grd. II, 2, 824, 846 f.), Gr. (μετα)ξύ 'between, meanwhile,' ἔνν, σύν 'along with; together, at once,' Goth. *suns* 'at once, immediately' (cf. author Phil. Quart. 264 f.). We may also combine Lat. *ad*, with which has been compared the *t-* in Skt. *tsárati*, with Lat. *dē*, OE *tō*, etc. Whether we start from an original **ade*, with various gradations, or from **ad*, with the added vowels, or with **dē*, *dō*, *d*, with prefixed *a-*, who shall determine?

In noun and verb forms the same question arises. Not, of course, in transparent compounds, but in forms that are so closely welded together that they present the appearance of unity. Even so evident a compound as Gr. ἐπίσταμαι has been obscure to some. It is therefore not strange that many have failed to see a prefixed vowel in words that look so simple that they belie their compound nature. But in face of the numerous clear compounds with prefixed *a*, *e*, *o*, *i*, *u* (long or short), occurring in various IE languages, it is only a preconceived notion of IE word formation or an immovable prejudice against new explanations that could prevent one from admitting the existence of such compounds in Greek and Latin. In Sanskrit compounds with *ā-* (IE *ā*, *ē*, *ō*) are, for the most part, easily detected. Those with *a-* (IE *a*, *e*, *o*) are not so readily discerned. But that they existed is as certain as any fact in language possibly can be.

2. Skt. *a-pūpá-h* : *pūpa-h* 'cake,' primarily 'chunk, lump,'

identical with Lat. *pūpus* (chunk, chub) 'boy, child,' *pūpa* 'girl,' Lith. *pupa* 'bean,' Lett. *pups* 'female breast,' *paup* 'swell,' NE *fob* 'a little pocket as a receptacle for a watch,' dial. *fub* 'a plump, chubby young person,' *fubby* 'plump, chubby,' etc. (cf. author Class. Phil. V, 152 f.). Skt. *ābda-h* 'year,' *ābdika-h* 'yearly' look like compounds, such as *upa-bdā-h* 'trampling,' with the primary meaning 'period, circuit': *pādyatē* 'go, fall.' Skt. *algāū* dual 'the flanks' may have a prefix *a-* or *o-* and be compared with Gr. *λαγρός* 'slack, hollow, sunken, of an animal's flanks,' *λαγών* 'the hollow below the ribs, the flank' (cf. No. 21.01). Skt. *ālpa-h* 'weak, small,' Lith. *alpti* 'become weak,' Gr. *ἀλαπάζω* 'empty, drain, exhaust,' etc. (cf. Boisacq s. v.) may all have a prefixed *a-* rather than an *a-* that belongs to the stem. Skt. *ās-ṣṛk* (*āsṛj-*) 'blood,' with gen. *asnāh* (probably from an unrelated base), may be combined with *srjāti*, *sārjati* 'entlässt, giesst,' MHG *selken* 'tröpfelnd niederfallen' (cf. Uhlenbeck Ai. Wb. 340). Or *srjāti* may better be regarded as an outgrowth of *sisarti*, *sārati* 'rush, flow.'

3. The prefix *ā-* (IE *ā-*, *ē-*, *ō-*) is used in Sanskrit to modify the word with which it is combined, sometimes with a negative meaning or a pejorative sense. Words for color indicate a diminution of the color involved. A goodly number of compounds specify the means or instrument of an action or the locality of an activity, while a large number point out the direction or object of the activity. Some define more closely an act or result already described by the simplex. Following are a few examples of the many occurring, illustrating the various uses.

3.01. *Ā-kāuṣālam* 'Ungeschick': *kāuṣālam* 'Wohlfahrt, Gesundheit; Geschick.' *Ā-bhū-h* 'leer': *bhu-h* 'werdend, stammend von,' *bhāvati* 'wird, ist' (also *ā-bhū-h* 'gegenwärtig; Hilfe'). *Ā-çāucam* 'Unreinheit': *çāucām* 'Reinheit; Lauterkeit, Ehrlichkeit,' *çōkā-h* 'glühend,' *çōcati* 'flammt, brennt.' *Ā-pad-*, *-patti-h* 'Unfall, Not,' *ā-pādyatē* 'kommt heran, tritt ein, gelangt zu; kommt ins Unglück,' *ā-panna-h* 'heraufgefallen, hineingeraten, eingetroffen; verunglückt, unglücklich.' Some of these have a decidedly negative force, like *ē-* in Latin and *æ-* in OE.

3.02. *Ā-tāmrā-h* 'rötlich': *tāmrā-h* 'dunkelrot, kupferrot.'

Ā-nīla-h 'schwärzlich, bläulich' : *nīla-h* 'dunkelfarbig, schwarz, blau.' *Ā-pīta-h* 'gelblich' : *pīta-h* 'gelb.' *Ā-rakta-h* 'rötlich' : *rakta-h* 'gefärbt, rot.' *Ā-pātala-h* 'rötlich' : *pātala-h* 'blassrot; blasse Röte.'

3.03. *Ā-kṛīḍa-* 'Spielplatz, Garten' : *kṛīḍati* 'spielt.' *Ā-gāram* 'Wohnung, Haus,' *a-gāram* 'Haus,' Gr. *ἄγopa*, etc., No. 6.01. *Ā-pana-h* 'Markt, Ware' : *pana-h* 'Einsatz, Wette, Lohn,' *pānatē* 'handelt ein,' Lith. *pelnyti* 'verdienen.' *Ā-yātanam* 'Standort, Stätte; Tempel' : *yātati* 'ordnet, verbindet sich, trifft zusammen,' *ā-yatta-h* 'sich befindend in, beruhend auf.' *Ā-rāma-h* 'Lust, Lustgarten' : *rāmatē* 'bleibt stehen, ruht, erfreut sich,' Gr. *ἡρέμα* 'still, quietly, gently,' *ἡρεμέω* 'be still, keep quiet.' *Ā-laya-h* 'Wohnung, Haus, Sitz' : *liyatē* 'schmiegt sich an, duckt sich, bleibt in.' *Ā-vāsa-h* 'Wohnung, Aufenthalt' : *vāsā-h* 'das Wohnen, Verweilen; Wohnung, Aufenthalt, Stätte.'

3.04. *Ā-ghātā-h* 'Zymbel, Klapper,' perhaps with *t* from *rt* : *gharghara-h* 'Lärm, Gerassel.' *Ā-dhī-h* 'Behälter, Grundlage' : *dhā-* 'setzen, stellen.' *Ā-yudham* 'Waffe' : *yúdyatē* 'kämpft.' *Ā-sic-* 'Schale, Schüssel' : *sic-* 'ausgiessen' : *ā-sic-* 'eingiessen, einfüllen; ab- oder ausgiessen.' *Ā-stara-h* 'Streu, Lager, Decke' : *star-* 'streuen, bestreuen, bedecken.' *Ā-pīḍa-h* 'Druck; Kranz' : *pīḍáyati* 'presst, drückt.' *Ā-varana-* 'verhüllend,' -*m* 'Verhüllung, Decke, Gewand' : Av. *varəṇā-* 'Umhüllung, Bedeckung.' *Ā-sādā-h* 'Sitzkissen,' *ā-sandī* 'Sessel,' *ā-sādanam* 'das Niedersetzen, Erreichen, Habhaftwerden' : *sādā-h* 'das Sitzen; Ermattung, Schwund, Verlust,' *sādana-* 'erschlaffend,' -*m* 'das Hinsetzen, Ort, Stelle, Wohnsitz.' *Ā-kalpa-h* 'Schmuck, Putz' : *kālpa-h* 'Satzung, Regel, Ordnung,' *kalpanā* 'Anfertigung, Bereitung,' *kalpáyati* 'bringt in Ordnung, richtet ein, verfertigt.' *Ā-bharaṇam* 'Schmuck,' *ā-bhāratī* 'bringt herbei, holt, bereitet' : *bhāraṇam* 'das Tragen, Bringen.'

3.05. *Ā-gati-h*, *ā-gamanam* 'Ankunft,' OHG *ua-qhumft* 'Nachfolge' : Skt. *gāti-h* 'Gang, Fortgang: das Anlangen, Erreichen,' *gamanam* 'das Kommen, Gehen, Gang.' *Ā-dara-h* 'Rücksicht auf, Achtung, Beachtung,' *ā-driyātē* 'beachtet, berücksichtigt, ehrt,' probably from the original meaning 'separate, discriminate, distinguish' : *dṛṇāti* 'geht auseinander; sprengt, zerreisst.' Compare the enlarged bases **der-k-*, **der-p-*:

Skt. *dadārca* 'have seen,' Gr. *δέρκομαι* 'perceive, behold, see,' Goth. *ga-tarhjan* 'mark, note,' OE *torht* 'bright, famous'; Gr. *δρωπάζω*· *ἐμβλέπω*, *δρώπτω*· *διακόπτω* ἢ *διασκοπῶ*, OHG *zorft* 'bright, clear.' *Ā-dānam* 'das Begreifen, Packen, Wegnehmen': *dānam* 'das Schneiden, Spalten.' *Ā-nayanam* 'das Herbei- oder Zurückbringen,' *ā-nīti-h* 'Herbeiführung': *nayanam* 'das Fahren, Hinbringen,' *nīti-h* 'Benehmen,' *nāyati* 'führt, lenkt, leitet; zieht heran.' *Ā-bandha-h* 'Band': *bandhā-h* 'das Binden, Fesseln; Band, Fessel.' *Ā-bhaga-h* 'Teilnehmer': *bhājati* 'teilt aus, verteilt.' *Ā-pīnam* 'Euter': *pīnā-* 'fett, dick, üppig,' *pāyatē* 'swell, overflow.' *Ā-yā-h* 'Zugang, Einkommen': *ēti* 'geht, kommt.' *Ā-yāti-h*, *-yānam* 'Herbeikunft': *yāti* 'geht, zieht,' *yātam* 'Gang, Weg,' *yānī* 'Bahn.' *Ā-sava-h* 'distilliertes Getränk,' *ā-sutī-h* 'Gebräu': *savā-h* 'Kelterung, Somapressung,' *sunōti* 'presst aus, keltert.' *Ā-havā-h* 'Herausforderung, Kampf': *hāvā-h* 'Ruf,' *hāvatē* 'ruft.'

4. A prothetic *i*-, which, of course, had its function and was not simply used for euphony, occurs in Sanskrit as in Greek and, no doubt, in other languages also. The following may be given as examples.

Skt. *i-nakṣati* 'sucht zu erreichen, erstrebt': *nākṣati* 'erreicht, erlangt,' *nāṣati* 'erreicht.' This *i*- is perhaps *i*- 'go,' so that the compound would mean 'go-get.' Perhaps also in *i-radhatē* 'sucht zu gewinnen': *rādhnōti* 'macht fertig, gewinnt.' *Inōti*, *invati* 'dringt auf etwas ein, drängt, treibt,' Av. *inaoiti* may, of course, have been formed by the addition of *-eu-*, *-w-* to *i*- 'go,' but it is also possible that they have a prefixed *i*-: Skt. *nāvatē*, *nāuti* 'bewegt sich, wendet sich,' *nāvayati* 'wendet, kehrt,' OBulg. *naviti* 'ermüden,' LRuss. *nyty* 'Schmerz fühlen,' Goth. *naups* 'Not, Zwang,' etc. *I-lāyati* 'hält still, kommt zur Ruhe': *lāyatē*, *līyatē* 'schmiegt sich an, duckt sich, kauert, setzt sich nieder, legt sich.' *I-lava-h* 'tönend, geräuschvoll,' *āi-lavā-h* 'Lärm, Getöse,' perhaps with *l* from *r*: *rāva-h* 'Gebrüll, Geschrei, Gedröhne, Laut, Ton,' *ā-rava-h* 'Geschrei, Gebell, Ton,' *ravati*, *rāuti* 'brüllt, schreit, dröhnt.' Cf. No. 11.04. *Ī-ṣkrta-h* 'zurechtgemacht': (*s*)*kar-* 'make, fashion.' *I-ṣtāni-h* 'rauschend': *stānati* 'donnert, dröhnt, braust, brüllt' (cf. Uhlenbeck Ai. Wb. 26 on this and the pre-

ceding word, the *i-* explained as *ə*). *Ī-stakā* 'gebrannter Ziegel, Backstein': Av. *staxra-* 'hard, stiff,' OPruss. *panu-staklan* 'Feuereisen,' OHG *stahal* 'Stahl.'

5. A prefixed *u-* occurs in pronoun and adverbial stems, as Skt. *u-bhāú* 'both,' Lith. *ùž* 'hinter,' etc., and may well have been employed with nouns and verbs. This may account for doublets with and without initial *w-*, as Skt. *indu-h* 'drop': *vindú-h* 'drop, point': *áršati*: *váršati* 'stream, rain'; *rdhāti*: *vrđhāti*, *várdhati* 'grow,' etc. In some cases the *w-* may be prefixed; in other a *w-* or *u-* may have been lost through a wrong division of the compound. A few instances of prefixed *u-* seem to occur in Sanskrit.

Skt. *ú-lapa-h* 'bush': Lith. *lāpas* 'leaf,' Gr. *λοτός*, *λέπος* 'bark, rind, hull,' *λέπω* 'strip off,' etc. *U-lūpa-h* 'a kind of plant': Goth. *laufs* 'leaf, blade,' Lith. *lūpti* 'peel, shell,' Gr. *λύπη* 'grief' (in ablaut like the Skt. word), Skt. *lumpāti* 'break, harm,' *lōpavati* 'injure.' *U-loká-h*: *loká-h* 'open space.' *U-lūkhalam* 'mortar' is probably from a base **rūkh-* 'crush,' with which compare Skt. *lūkṣa-h*, *rūkṣá-h* 'rough, dry, harsh,' Gr. *ὀ-ρύχω*, *ὀ-ρύσσω* 'dig,' *ὀ-ρυγή*, *ὀ-ρυχή*, *ὀ-ρυξίς* 'a digging,' Lat. *runcāre*, etc. *Ubjāti* 'hold down, restrain' may be derived from **u-pajāti*: Gr. *πάγη* 'snare, noose, trap,' *πήγνυμι* 'stick or fix in or on; fasten together, make firm or solid,' Skt. *pañjaram* 'cage.' The *u-* here is perhaps the low grade of *áva* 'down.' *Udaçru-* 'weeping' is, of course, made up of *ud* 'up, out' and *áçru* 'tear.' And yet it is quite possible that this *áçru* came originally from a compound **u-daçru*, which was felt as *ud-açru*. A similar process might have taken place in many instances with this and other prefixes.

6. In Greek are found many words with initial *ā-*, *ā-* (*ἄ-*), *ē-*, *ḡ-*, *ō-*, *ō-*, *i-*, which are best explained as prefixes. These, as in Sanskrit, were affixed to noun and verb stems to give them a differentiated meaning. The *ā-* is in some cases ambiguous, as it might come from *a-*, *ə-*, *ṇ-* from **en* 'in', or (rarely) from **sm-*. Naturally these initial vowels might, in some instances, be regarded as a part of the stems, and often have been so regarded. But in that case we must assume that Greek preserved a fuller form of the stem, in a large number of words, than any other IE language. However much one might be

inclined to admit the primitiveness of Greek in this respect, there still remain many words which can not be so explained.

6.01. ἀγείρω 'gather, collect, assemble,' ἀγορά 'assembly; place of assembly, forum, market,' γέρερα· πολλά Hesych., Skt. *agāram*, *āgāram* 'dwellingplace, house,' *grāma-h* 'troop, community,' Lat. *grex*, etc. (cf. Uhlenbeck Ai. Wb. 20). Either we must assume that the base was **ager-*, preserved in Greek and in Sanskrit, with the loss of the initial vowel in other languages; or else that an *a-* was prefixed in Greek, *ā-* in Sanskrit. The original meaning of the base may have been 'press, crowd,' whence 'assemble' in the above group, and 'press on, stir up' in Gr. ἐγείρω, No. 8.01.

6.02. ἀγλαός, ἄγλανρος 'brilliant, splendid, bright,' γλανκός 'gleaming; light blue or grey.'

6.03. ἀγοστός 'the hollow of the hand; the bent arm,' **a-gwosto-* 'curved, hollowed in': OE *ō-custa* (and contracted *ōxta*, unrelated to OE *ōxn*, OHG *uohsana* 'armpit') 'armpit,' Nlcel. *knós* 'narrow dale, hollow,' ON *kjóss* 'hollow, bay,' Norw. dial. *kusa* 'bend down,' ESwed. dial. *kusa* 'inner corner of the eye,' Goth. *kuna-wida* (limb-band) 'fetter,' OHG *khunawithi* 'catenae,' Gr. γύης, γυῖον, γύαλον, γυρός, etc. Here also probably ἄγυια, ἄγυιά 'passage-way, street; town,' **a-gusyā-* 'hollow, passage.'

6.04. ἀγρεῖφνα, ἀγρίφη 'harrow, rake,' **a-greibh-* 'gather in,' γρίφος 'fishing-basket, creel,' γρίπος 'creel; a catch of fish' (cf. Boisacq 10): ἀγείρω 'bring together.' Or compare ἄγρα 'a catching, hunting,' etc.

6.05. ἄγρωστις 'a grass that mules fed on,' γράστις 'grass, green fodder,' γράω 'gnaw, eat' (cf. Boisacq 10).

6.06. ἄδαγμός· κνησμός, ἄδαξῆσαι· κνήσαι, ὀδάξει· τοῖς ὀδοῦσι δάκνει, ὠδαξον 'dolebam,' ὀδάξ 'by biting with the teeth': δάκνω 'bite.' Cf. Boisacq 11.

6.07. ἄδρνα· πλοῖα μονόξυλα Hes.: δρῦς 'tree, oak,' OE *trēow* 'tree, wood,' *trog* 'trough, wooden vessel, canoe, cradle.'

6.08. αἰῖδω 'sing, chant,' **a-weido-* 'guide, arrange, set in order,' αἰοιδή 'the art of song; singing, song, ode; tale,' Goth. *witōþ* 'law,' OHG *wizzōt* 'law; sacrament,' OE *witian* 'decree, destine,' *ge-witan* 'go, depart,' OS *gi-witan* 'gehen, reisen,' Norw. *veita* 'sich wenden, wohin neigen; in eine gewisse Richt-

ung leiten, bes. (Wasser) wohin leiten,' Skt. *vindāti* 'sucht auf, wendet sich zu; findet, erreicht,' etc., OE *wissian* 'guide, direct, show,' *wisian* 'guide; point out, show,' *wise* 'arrangement; manner, way; melody,' ON *vísa* 'strophe,' Swed. *visa* 'song, melody,' MHG *wise* 'Art und Weise; Melodie.' For meaning compare Skt. *náyati* 'führt, lenkt, leitet,' *nīthām* 'Weise, Lied.'

6.09. ἀθέλω· ἀμέλω Hes., base **dhel-g-* 'press, press out, press down; sink down,' also in θέλω (press, stroke, mulcere) 'soothe, appease, enchant, charm; entrap, flatter,' from **dhel-* in the following.

6.10. ἀτελαῖν· διηθεῖν, OPruss. *dalptan* 'Durchschlag,' Swed. dial. *dälpa* 'overturn, turn over,' *dulpa* 'holes, ruts in the road,' Norw. dial. *dolp* 'hollow in the ground,' *dulpa* 'dive; pulsate,' *dylpa* 'duck the head up and down' (esp. of fowls), Lith. *nu-delbiù* 'schlage die Augen nieder, glupe,' Slov. dial. *dlábit'* 'drücken, pressen,' etc.; ἀτέλδεται· διηθείται, Lett. *de'ldēt* 'abnutzen, tilgen, vernichten,' Gr. θάω 'crush, bruise,' θλαστός 'crushed,' OE *dylst* 'pus, matter (of a sore),' Mähr. dial. *dlachnet* 'drücken, würgen.' Cf. author, Post-Cons. W in IE, 9.02.

6.11. ἀθύρω 'play, sport, of children; dance, sing, play on an instrument,' ἄθρυμα 'delight, joy; plaything, toy,' Lith. *pa-dürmai* 'mit Ungestüm, stürmisch,' Russ. *durýt'* 'Possen reissen,' *dur* 'Torheit, Albernheit,' Serb. *dúriti se* 'aufbrausen,' LRuss. *durá* 'Betäubung, Narrheit, Taumel,' Norw. *dūra* 'poltern, tosen, dröhnen,' MHG *türmec* 'tobend, ungestüm,' *turm* 'Wirbel, Taumel,' *türmen* 'taumeln, schwindeln,' Norw. *dorma, durma* 'subside,' Shetl. *dwarm* 'doze,' ON *dúra* 'doze, slumber,' Gr. θούπος (**dhworwo-*) 'leaping, rushing, eager.' Cf. author, Mod. Phil. XI, 332.

6.12. ἀκινός 'weak, feeble, faint; flat, insipid,' ON *hitta* 'hit, come upon, find,' Welsh *cwyddu* 'fall' (cf. Boisacq 35; Fick III, 90): Skt. *gīyatē* 'fällt aus, ab, zerfällt, schwindet, geht zu grunde,' *gāyatē, gētē* 'liegt, ruht,' Gr. κεῖται 'lie down, repose; lie sick or wounded; of wrestlers, be thrown, have a fall.' Here also the similar meaning ἀκίρος.

6.13. ἀκούει· τηρεῖ Hes., ἀκούω, Goth. *hausjan* 'hear,' Russ. dial. *čúchat'* 'wahrnehmen, hören,' etc.: O Bulg. *čuti* 'merken,

fühlen,' Russ. *čujat'* 'empfinden, fühlen, wittern, spüren; wahrnehmen,' and many others. Cf. author, Mod. Phil. XVII, 571 f.

6.14. ἀκριβής 'exact, accurate, precise; of persons, exact, strict, curious; parsimonious, stingy,' ἀκρίβεια 'exactness, precision; strictness; parsimony,' ἀκριβόω 'make exact or accurate; arrange precisely; investigate accurately, understand thoroughly,' base **qrēi-b-* 'pick out, seize, grasp.' Closely related in form is Nicel. *hripa* 'scribble, write hurriedly' (OS *hri-tan* 'write'). Compare **qrēi-bh-* in ON *hrifa* 'kratzen, scharren, nach etwas greifen,' Nicel. *hrifa* 'catch, grapple; affect, move, touch, take effect,' *hrifinn* 'enchanted, enraptured,' *hrifa* 'rake,' *hrifsa* 'catch, snatch,' OE *ge-hrifnian* 'tear, seize,' Gr. ἀκραφής 'untouched, unharmed, undiminished; entire, pure, unadulterated,' base **qerēi-* in OE *hrīcan* 'cut, cut to pieces,' Gr. κρῖνω (**qrinyō*) 'separate, distinguish; pick out, choose; decide, determine,' Lat. *cerno*, *certus*, etc.

6.15. ἀλίσας· νεκρός, ἀλίσαντες· οἱ νεκροί, 'one (those) for whom a libation has been poured out': λιβός, λίβα (gen., acc.) 'drop, stream; drink-offering,' λιβή 'libation,' λείβω 'pour forth, esp. a libation,' Lat. *libo* 'pour out, make a libation,' *libāmen* 'drink-offering; what is thrown on a funeral pile,' *Libitina* 'the goddess of corpses; bier, funeral pile; death.' Cf. author, Class. Phil. XXI, 344.

6.16. ἀλισγέω 'pollute,' ἀλίσγημα 'pollution,' from base **li-s-* 'smear': λίσπος 'smooth, polished,' ἀ-λίσβη: ἀπάτη Hes. (List, listig), OE *ge-lisian* 'slip, glide,' MHG *leise* 'trace, track,' Goth. *laists* 'track, footsteps,' *lists* 'wile, cunning,' etc., Gr. ὀλισθάνω 'slip, slide, glide along,' Lat. *lira* etc.

6.17. ἀλώπηξ 'fox,' Lith. *lāpė*, OPruss. *lape*, Lett. *lapsa* 'fox,' from **lep-*, *lop-*, *lōp-* 'peel off, strip; devour, etc.': Russ. *lópa* 'Fresser; Schwatzer,' *lopat'* 'platzen; fressen,' Czech *lapati* 'seize,' *lapač*, *lapak* 'robber' (: ἀλώπηξ), Gr. λωπίζω 'strip,' λέπω 'peel' (cf. AJP XLI, 344). Skt. *lōpāśā-h*, *lōpāka-h* 'fox, jackal,' etc. belong to the synonymous base **leup-* (ibid.).

6.18. ἄλυσ· πέτρα Hes., primarily 'slope, Abhang, declivity': Lett. *slīps* 'schräge; steil,' *slīpt* 'gleiten, schief werden,' Lith. *nu-slimpa* 'entschlüpft,' NE dial. *slive* 'slide, slip past quickly,' MDu. *slibberen* 'glide, slip.'

6.19. ἀμάνδαλος· ἀφανής, ἀμανδαλώ· ἀφανίζω, base **mand-* 'make or be weak, feeble, faint; dim, dark': Skt. *manda-h* 'schwach, einfältig, unglücklich, krank; träge, langsam, säumig,' Lat. *menda* 'fault, defect, blemish' (-*en-* from *n*), *mendicus* 'poor, paltry, pitiful; needy, indigent; beggar,' *mendax* 'false, deceptive.'

6.20. ἀμανρός 'enfeebling; faint, dim, dark, uncertain, of sight and sound,' ἀμανρώ 'weaken, dull, impair; make dull, dim, dark,' μαῦρος 'dim, dark,' μανρώ 'darken, dim, blind; make obscure or forgotten,' μωρός, Att. μῶρος 'dull, sluggish, stupid, silly; insipid, flat,' Skt. *mūrā-h* 'stupid, dull,' from a base **mēu-* or **māu-* 'impair, weaken,' also in ἀμνδρός 'indistinct, dim, faint, obscure,' ἀμνδρόομαι 'become indistinct or feeble.'

6.21. ἀμείνων 'abler, better, fitter,' Lat. *amoenus* 'pleasant, delightful, charming; luxurious, showy, of dress,' *mūnus* 'service, office, duty; favor, gift; public show, spectacle': Skt. *māyah* 'Erquickung, Freude,' *miyédha-h* 'Opferspeise,' Av. *myazda-* 'Opfermahl' (**myez-dho-*): Skt. *mīdham* 'Kampfpreis,' Gr. μισθός 'wages, pay, hire, recompense,' Goth. *mizdō*, OE *meord* 'reward, pay,' etc., base **mēi-* 'mild; munificent,' Lat. *mītis* 'mild, mellow, gentle,' etc. (cf. Walde s. v.), OE. *mēd* (**mēitā*) 'reward, requital,' OHG *miata* 'Miete,' etc., Goth. *maipms* 'gift.' The base here is apparently identical with **mēi-* 'change, exchange.' The giving or exchanging of presents in barter or friendship was a token of kindness or munificence.

6.22. ἀμείβω 'exchange, give or take in exchange, change from one place to another,' ἀμοιβή 'requital, recompense, return; change, alternation; transformation,' Lat. *migro* 'move from one place to another, depart; transgress, violate' (cf. Walde, Boisacq, but OBulg. *miglīvŭ* is unrelated, see Berneker EW, II, 57). The -β- in the Greek words is probably from -*ḡw-*, the base being **mēiḡ-*, with which compare Gr. μίγα 'mixed,' μίγνυμι 'mix, mingle,' Lat. *misceo*, etc.

6.23. ἀμολγός (*pressed together) 'density, thickness, darkness,' ὁμολγῶ: ζόφω Hes., ἀμέλω 'press, press out; milk,' OE *melcan* 'milk,' etc., *blæc* 'black; ink,' **mlogo-* 'pressed, streaked, stained; black' (cf. author, Color-Names 73). Goth. *miluks* 'milk,' etc., from **melugo-* 'something pressed out,'

come from the simpler base **mel-* or **melwo-*. For ἀμέλω Boisacq gives the base as **amelǵ-*. Walde, s. v. *mulgeo*, sets it down as **meleǵ-*. But to derive all the forms given in the etymological dictionaries from one IE base, we should have to postulate an original **ameleweǵ-*. If the above have an original initial *a-*, then we must admit the same for Gr. ἀμέργω, ὁμόργνημι, base **amereǵ-*.

6.24. ἄπιον 'pear,' ἄπιος 'peartree,' **a-piso-* 'swelling up; a swelling, bunch': Lat. *pirum* (cf. Boisacq 69), Skt. *páyatē* 'swell' (Walde).

6.25. ἄσπαλος 'a fish' Hes., primarily 'prickly, sharp,' ἀσπάλαθος 'a prickly shrub,' ἀσπάλαξ, ἀσφάλαξ 'a mole': σπάλαξ, σφάλαξ 'mole,' σφάλαξ 'buckthorn,' σφαλάσσειν 'τέμνειν, κεντεῖν' Hes., **sphel-* 'cut, split' (cf. author, AJP 48, 300).

6.26. ἄσχιον 'truffle,' like many other unexplained words, is supposed to be a loanword. If a genuine Greek word, as it probably is, the primary meaning would naturally be 'bunch, tuber,' as in Lat. *tuber* 'hump, bump, swelling; knob, excrescence on wood; mushroom, moril.' We may therefore analyze ἄσχιον as composed of the prefix *a-* + σχιον 'bunch, hump, knob,' which is the same as in *i-σχίον* 'the hip-joint; pl. the fleshy parts round the hip-joint, haunches, hams,' ἰσχι· ὀσφύς Hes., from **i-zǵhi-*, **seǵh-*: Gr. ὀσχιον 'the raised margin of the womb,' ὀσχis 'testicle,' ὀσχη 'scrotum; (bunch, knob) a young shoot,' ὀσχος, ὤσχος 'a young shoot or branch, esp. of the vine,' all with the underlying meaning 'bunch, lump, knob, protuberance.' On this group, cf. Boisacq 686.

6.27. ἀσπίς 'a round shield; a round, flat bowl,' **a-spid-* 'spread out': σπιδής 'broad,' σπιδόεις· πλατύς, μέγας, πυκνός Hes.

6.28. ἀστήρ, ἄστρον 'star,' Arm. *astl* 'star,' Gr. ἀστεροπή, ἀστραπή, στεροπή 'flash of lightning,' ἀστράπτω, στράπτω 'lighten, flash, gleam, sparkle,' etc., are best explained as coming from the base **ster-* in the sense 'strew, scatter, spargere, sparkle.' Compare especially OBulg. *strēti* 'ausbreiten,' *strēla* 'Pfeil,' MHG *stræjen* 'spritzen, stieben, lodern,' *strāl*, *strāle* 'Pfeil; Blitzstrahl,' NHG *Strahl*, *strahlen*. For meaning compare Lat. *spargere* 'strew, scatter, sprinkle,' OE *spearca* 'spark,' *spearcian* 'emit sparks, sparkle,' *spiercan* 'sparkle; sputter.'

6.29. ἀτέμνω 'maltreat; afflict, perplex; pass. be deprived or

cheated of a thing,' **te(m)b-* : Nicel. *þjappa* 'press, thrust,' NE *thump* 'beat.' Compare **ste(m)b-* in Gr. *στέμβω* 'agitate; misuse, handle roughly,' *στεμβάζειν*· *λοιδορεῖν*, *χλευάζειν*, *στόβος*· *λοιδορία*, *ὄνειδος* Hes., MHG *stampfen* 'beat, stamp,' *stapfen*, *stepfen* 'stamp, step,' etc., Lat. *temno* 'spurn, scorn,' **tembno* (cf. Walde s. v.).

6.30. *ἀτενής* 'stretcht, strained, tight; intense, excessive; intent, earnest; stiff, stubborn,' *ἀτενίζω* 'look intently, gaze earnestly; pass. be obstinate,' from **a-ten-* or *η-ten-* : Gr. *ἐντείνω* 'stretch or strain tight; strain, exert; make intense, carry on vigorously,' *ἐντενής* 'on the stretch, intense,' *ἐντονος* 'well-strung, sinewy; intense, earnest, eager, vehement.' However, even where a prefixed *ἐν-* would supply the proper meaning, it does not necessarily follow that an *ἀ-* is such in origin, since the *a-* might perform the function of the *en-*.

6.31. *ἀτύζω* 'strike with terror, amaze,' *ἀτυζηλός* 'frightful,' Skt. *tujāti*, *tuñjāti* 'schlägt, stösst, treibt an,' *tvāṅgati* 'springt, hüpf't,' ON *þoka* 'move, give way, draw back,' *þukla* 'touch, feel,' OE *þocerian* 'run about,' probably with labiovelar -g^w- : Gr. *σέβομαι* (waver, draw back) 'fear, be ashamed; venerate' (in meaning the middle voice of *ἀτύζω*), *σοβέω* 'drive away, scare; shake, beat; intr. strut, bustle along; pass. be vehemently excited' (cf. author, Class. Phil. XIV, 245, with references).

6.32. *ἀχλὺς* 'mist; a dimming of the sight, dimness,' *ἀχλύεις* 'gloomy, dismal,' *ἀχλύνω*, *ἀχλύω* 'be or grow dark; tr. darken,' **a-ghlū-* 'glimmer, gloom' : Lett. *glūnēt* 'lauern, nachstellen,' Swed. dial. *gluna*, *glyna* 'starren, glotzen,' Norw. dial. *gløyna* 'scharfe Seitenblicke tun,' *gluma* 'finster sehen, dunkel werden,' *glȳma* 'drohend blicken; heimtückisch aussehen,' *gløyma* 'schielende, heimliche Blicke tun,' NE *glum* 'gloomy, morose,' EFr. *glūmen* 'glower,' NE *glower*, MLG *glūren* 'blinzeln, lauernd blicken,' *glūp* 'tückisch, lauernd,' *glūpen* 'einen heimlichen Blick mit half geöffneten Augen tun, lauern, heimtückisch sein,' etc.

6.33. *ἄωροι* (*πόδες*) 'fore (feet),' a word opposed to *ὀπίσθιοι* 'hind, back,' must be equivalent to *πρόσθιοι* 'fore, front.' Hence connection with Ion. *ῥρη*, Lat. *sūra* 'calf of the leg,' is excluded. Lat. *sura*, described as *teres*, *tumens* in Horace, I combine with MHG *swern* 'schwellen, wachsen; schwären, eiteln,' *swere*

'Geschwulst, Geschwür, MLG *sûre* 'Hitzblatter, Finne,' OE *swearm* 'swarm,' *swornian* 'coagulate,' etc. (cf. Class. Phil. V, 158). I see no way of getting a word for 'fore' out of these. Gr. *ἄωρος* 'fore' may represent a stem **a-yōro-* 'coming on' (Skt. *ā-yāti* 'kommt heran'), with ablaut and form as in Gr. *ᾠρος*, *ᾠρα* 'a period of time,' whence came the meaning 'advancing, fore, front.' With this compare the ablaut-grade **a-yer-*, *ā-yer-* in *ἥρι* 'early,' **ā-yeri*, *ἥριος* 'early, at early dawn,' *ἄριστον* 'the first (meal),' best explained as a superlative, **ayeristo-*: OE *ærist*, OS, OHG *erist* 'first,' comp. *ēr*, OE *ǣr*, Goth. *airis* adv., *airiza* adj. 'earlier.'

7. The following examples may be given for prefixed *ā-*.

7.01. *ῥόεις* 'full of vigor, onrushing (*Σκάμανδρος*); full of nourishment, refreshing (*πρόιον*),' **ā-isowent-*: Skt. *iṣā-h* 'saftig, fett,' *iṣ-* 'Saft, Trank, Labung, Kraft,' *iṣati*, *ēṣati* 'setzt in rasche Bewegung, treibt an, erregt, fördert,' Gr. *ἰάομαι* '(refresh), heal, cure,' *ιαίνω* 'warm, cheer; heal.'

7.02. *ῥών*, Dor. *ἄών* 'sea-shore, bank of lake or river,' *Ῥιόνες* (approaches), name of a port of Argolis, **ā-yon-* 'approach, landing-place': Skt. *ā-yā-h* 'Zugang, Einkommen,' *ēti* 'geht, kommt,' Gr. *εἶμι*, *εἰσ-ίθμη* 'entrance,' Lat. *ad-itus* 'approach; entrance.'

7.03. *ῥλίβατος*, Dor. *ἄ-* 'sloping, steep; sloping, declining, deep,' Ir. *slīab* (slope) 'mountain' (cf. Boisacq 320): **slēib-* 'slip, slide, slope,' Gr. *ὀλιβρόν* · *ὀλισθηρόν*, *λείον*, *ἐπισφαλές*, *ὀλιβάξαι* · *ὀλισθεῖν* Hes., *ἄλιψ* · *πέτρα* (see No. 6.18). Similarly *ῥλιτεινής* *πέτρα* · *ὑψηλή* Suid., **slēi-t-*, with which compare **slēi-dh-* in OE *slīdan* 'slide,' Lett. *slīds* 'glatt, schlüpfrig; schräge,' *slāids* 'schiefliegend, abschüssig.'

7.04. *ῥνορέη*, Dor. *ἄ-* 'virility,' *ἄνóρεος* (*πόλεμος*) 'manly,' *ἀγ-ῥνωρ* 'heroic; fierce, impetuous, arrogant,' etc., *ἀνῥρ* 'vir,' *δρῶψ* 'man,' *νορεῖ*: *ἐνεργεῖ* Hes., Skt. *nar-*, *nara-* 'man, hero,' *nārya-* 'manly, human; strong, powerful,' *nārā-* 'manly; man,' Umbr. *nerus* 'viro' (cf. Boisacq 62). In all probability the *ā*, *a-* is suffixal, from a base **ner-* 'strong,' perhaps the same as **ner-* 'twist, draw together': Lat. *nervus* 'sinew, tendon, nerve; vigor, force, strength, energy,' OE *nearo* 'narrow, constricted; strict, severe; causing hardship, distress,' OHG *narwa* 'fibulatura, Narbe,' Lith. *narýti* 'eine Schlinge, einen Knoten machen,'

etc., also Lith. *nārsas* 'gewaltiger Zorn' (compare NE *wrath* : *writhe*).

7.05. ἡπειρος, Dor. *ā-* 'the land as opposed to the sea, even of an island; mainland,' OE *ōfer* 'bank of river, shore of sea; edge, margin,' MLG *ōver* 'Ufer; Aussendeichsland; Anhöhe,' MG *uover* 'Ufer' : **ā-peryo-* (in Greek), **ā-poro-* (in Germ., **-per-* would cause umlaut) 'the yon side' : Gr. *πέρα* 'beyond, across; above, higher than,' *πέραν* 'on the other side, esp. of water,' *περαιός* 'beyond the sea or river,' ἡ περαιή 'the country on the other side of the river or sea; coast, shore,' Skt. *pārā-h-*, *-m* 'the far end, the other shore,' Av. *pāra-* 'Ufer, Rand,' MHG *ur-var* 'Stelle am Ufer, wo man an- oder überfährt; Landeplatz, Überfahrt, Fähre,' etc.

8. Prefixed *e-* occurs in the following.

8.01. ἐγείρω 'awaken, arouse, stir up; raise or erect (a building); pass. wake, be awake, keep watch; be excited or encouraged,' ἐγερσις 'a waking from sleep; a raising, building up,' ἐγερτί 'eagerly, busily,' ἐγερτός 'from which one wakes,' probably from a base **ger-* (rather than **eger-*), Skt. *jāratē* 'erwacht, regt sich,' Av. *fra-γrāta-* 'erwacht,' ON *karskr* 'brisk, bold,' etc. (cf. Boisacq 212 with lit.). Probably the same as No. 6.01.

8.02. ἔθειρα 'mane, crest on helmet, hair, bristles, tufted flower,' **e-dhwerȳa* 'a fluttering tuft, juba,' from **dhwer-* 'set or be in rapid motion,' No. 6.11.

8.03. ἐθείρω 'till, cultivate,' **e-g^wher-* : θέραψ, θεράπων 'attendant, companion,' θεραπεύω 'wait on, attend; tend, cure; rear, keep (animals); till, cultivate (soil); cultivate, grow (trees), ἀ-θερίζω 'not to care for, neglect,' ἀ-θέριστος 'unheeded,' πολυ-θερής 'feeding many,' φέρβω, ἐπεφόρβει 'feed, nourish, preserve,' φορβή 'pasture, food,' Lat. *forbea* 'food,' Goth. *wairdus* 'Wirt,' ON *verdr* 'a meal,' **g^wer-tú-* (cf. author, Post-Cons. W in IE 15.07).

8.04. ελαφρός 'light; trifling; nimble, quick, swift,' **e-l^hghwro-* (not *-g^wh-*), ελαχύς 'small, short, little, low, mean,' ἐλέγχω (belittle, abase) 'dishonor, disgrace; reprove, reproach; overpower, conquer; disprove, confute,' Skt. *laghú-h* 'leicht, gering, rasch,' Lith. *leñgvas* 'leicht,' OBulg. *līgŭkŭ* 'ελαφρός,' OHG *gi-lingan* (accomplish with speed) 'gelingen,' etc., base **le(n)gh-*, on which see Post-Cons. W in IE 7.43.

8.05. εἰλύω 'enfold, enwrap, cover,' *ἐ-φελύω : ἐλύσθη 'rolled,' ἐλυθείς 'rolled up, crouching,' Lat. *volvo*, etc. A prefixed ἐ- seems to be indicated by Boisacq in εἰλαπίνη, εἴλη, εἴλιγξ, εἴλλω, εἰλυθμός, εἴλωτες. Whether this is regarded as the IE prefix *e-* is not indicated. No other supposition would be admissible. In the case of such forms as εἶργω from *ἐ-έργω it is impossible to say whether we should write **e-werg-* or **ewerg-*. But in the latter case we should expect to find the ablaut-forms **eurg-*, *ourg*. Without these the natural assumption would be that the *e-* is prefixed. So also in ἔρεβος.

8.06. ἐλινύω 'keep holiday, be at rest, repose; rest from, cease from,' λίναμαι. τρέπομαι Hes., λιάζομαι 'recoil, withdraw,' Skt. *lināti*, *liyatē* 'draw back, cower,' etc. (Prellwitz, Boisacq). Here the ἐ- must be a prefix unless we assume a base **elēi-*, which is, of course, possible but in this case not probable.

8.07. ἐνίπῃ 'rebuke, reproof; abuse, contumely,' ἐνίπτω 'reprove, upbraid, reproach, attack,' ἐνίσσω 'reproach, attack, maltreat' (with blows as well as words), **e-nīqʷ-* 'put down, humiliate' : Skt. *nīca-h* 'niedrig,' OBulg. *nicī* 'pronus,' *ničati*, *po-niknqnati* 'pronus esse,' OE *nihol*, *niwel*, *neowol* 'prostrate, prone; headlong, deep down, profound,' etc. (cf. Uhlenbeck *Ai. Wb.* 151; Fick III, 297). Or the Greek words may have IE *p* (in any case from **ni* 'down') : Skt. *nīpā-h* 'tiefliegend.' For other derivatives of **ni*, see Boisacq under νεῖκος, νεῖός, νίκη; also No. 10.12.

8.08. ἐρείδω, ἐρείκω, ἐρείπω, ἐρέπτομαι, ἐρεύγομαι, ἐρεύθω, ἐρυθρός, ἐρέφω (on which see Boisacq s. vv.) may all have the prefix *e-*. This might be true even if the various bases had originally an initial *e-*. For a prefix *e-*, which certainly was productive in the different IE languages down to a late period, might well have been used here and there. However, in cases like the above the initial *e-* must necessarily remain ambiguous.

8.09. ἔτελις 'a kind of fish,' Arist. H. A. 6, 13, 1, also written ἔντελις, both forms meaning 'in a shoal,' in reference to the habit of the fish, and εὐ-τελής, in a goodly shoal : τέλος 'troop, band; flock,' OBulg. *čeljadī* 'retinue, family,' Lith. *keltis*, *kiltis* 'race,' Skt. *kulam* 'herd, swarm, multitude; race, family' (cf. author, *AJP* 49, 181). For the unrelated Lat. *attilus*, cf. *ibid.* 175; or Lith. *atis*, *otis*, Lett. *āte* 'turbot,' 48, 306.

8.10. For other examples, compare the augment ϵ - and the initial vowel in $\epsilon\theta\acute{\epsilon}\lambda\omega$, $\epsilon\kappa\acute{\epsilon}\iota$, $\epsilon\kappa\acute{\epsilon}\iota\gamma\omicron\varsigma$, etc. (cf. Boisacq 218, 233, 234).

9. A prefixed $\bar{\epsilon}$ - is quite evident in Greek.

9.01. $\eta\beta\alpha\acute{\iota}\omicron\varsigma$ 'little, small, poor,' $\beta\alpha\acute{\iota}\omicron\varsigma$ 'little, small.' Doubtfully admitted by Boisacq, following Brugmann's analysis. Similar explanation for $\eta\text{-}\acute{\iota}\theta\epsilon\omicron\varsigma$, $\eta\text{-}\rho\acute{\epsilon}\mu\alpha$.

9.02. $\eta\lambda\alpha\kappa\acute{\alpha}\tau\eta$, $\eta\lambda\epsilon\kappa\acute{\alpha}\tau\eta$ 'distaff [that on which something is wound, winder]; various spindle-shaped things; upper part of the mast, which was made to turn round; windlass,' $\eta\lambda\acute{\alpha}\kappa\alpha\tau\alpha$ pl. 'the wool on the distaff' [what is wound on], $*\bar{\epsilon}\text{-}\lambda\eta\gamma\text{-}$, $\bar{\epsilon}\text{-}\lambda\epsilon\gamma\text{-}$: Lith. *lenktuvė*, *lañktis* 'Haspel, Garnwinde,' *leñkti* 'biegen; haspeln,' *linkėti* 'mehrfach sich ein wenig neigen; biegen,' *lekėtas* 'eine kleine Winde zum Drehen von Stricken,' *lėketūti* 'Stricke damit drehen.' Boisacq 318 with lit.

9.03. $\eta\lambda\iota\theta\alpha$ 'very much, exceedingly,' from $*\bar{\epsilon}\text{-}$ and $*\text{li-dha}$: Gr. $\lambda\acute{\iota}\alpha\nu$, Ion. $\lambda\acute{\iota}\eta\nu$ 'very much, overmuch, exceedingly,' $\lambda\acute{\iota}$ ' $\lambda\acute{\iota}\alpha\nu$,' $\lambda\iota\text{-}$, intensive prefix (on which cf. Boisacq 579). Perhaps from the base $*\text{lēi-}$ 'draw back: contract, harden': $\lambda\acute{\iota}\theta\omicron\varsigma$ 'stone.' In this case identical with the following.

9.04. $\eta\lambda\iota\theta\alpha$ 'in vain,' $\eta\lambda\iota\theta\iota\omicron\varsigma$ 'idle, vain, random; of persons, stupid, foolish, silly,' base $*\text{lēi-dh-}$ 'draw back, shrink, become small, weak, feeble, empty, etc.; draw aside, evade, escape; excuse or clear one's self': OE *ā-lādian* 'excuse, justify,' *lādian* 'find excuses for; excuse, let off; refl. clear one's self of blame or a legal charge,' *lād* 'excuse; defense against a charge; clearing one's self from an accusation,' *lādend* 'excuser, apologist,' Lith. *laidas* 'der Bürge,' *laidūti* 'für jemand bürgen, Bürgschaft leisten,' *laisvas* ($*\text{loidh-swo-}$) 'frei, unabhängig,' *laisvė* 'Freiheit,' *pa-laidas* 'los, nicht an- oder nicht zusammengebunden,' *pa-laida* 'Zügellosigkeit,' *pa-laidūnas*, *pasi-lėidėlis* 'ein zügelloser Mensch, libertine,' Lat. *liber* 'free, unrestricted; frank, bold; loose, unbridled, licentious' (to be separated from Osc. *Lúvfreis*), Icel. *leiðsla* 'absence of mind, abstraction, absent-mindedness; rapture, ecstasy' (Gr. $\eta\lambda\iota\theta\acute{\iota}\omega$ 'make foolish, distract, craze'), Lith. *lydėti* (yield to, obsequi) 'jemandem das Ehrengelēte geben bei der Hochzeit, beim Begrābniss,' *palaidojimas* (obsequiae) 'das Begrābniss, die Leichenbestattung,' *laidoti* '(eine Leiche) bestatten,' OHG *leita*, *leiti* 'funus, exsequiae,' MHG *bi-leite* 'Begrābniss,' ON *leiði* 'tomb,

grave': Skt. *līyatē* 'schmiegt sich an, duckt sich, kauert, verschwindet,' with *ā-* 'schmiegt sich an, versteckt sich, duckt sich, kauert,' *pra-līna-* 'geschwunden, verstorben,' Gr. *λιάζομαι* 'go aside, recoil, withdraw, shrink; sink, fall,' etc.

9.05. *ἡλύγη* 'shadow, shade, darkness,' *ἐπ-ἡλυξ* 'overshadowing' (perhaps rather 'cover, protection'), *ἐπ-ἡλυγάζω, -ίζω* 'overshadow, cover; mid. put something as a screen before one's self; pass. be concealed or suppressed,' *λυγαῖος* 'shadowy, murky, gloomy,' base **lēu-g-* 'bend, bow down, cower, hide one's self; hide, conceal': Gr. *λυγίζω* 'bend, twist,' *λυγρός* 'baneful, mournful,' *λευγαλέος* 'in sad or sorry plight, wretched, pitiful; baneful, mournful,' Lat. *lūgeo* 'mourn,' MHG *sich lūchen* 'sich zurückziehen, ducken,' Norw. dial. *lȳkja* 'be bowed down,' *loken* 'worn out, exhausted,' ON *lykna* 'bend the knees,' OE *lūcan* 'close, shut up, confine,' etc., from **lēu-* 'bend, give way,' with many derived meanings: Czech *leviti* 'nachlassen,' Lith. *liáuti* 'aufhören,' ON *lúinn* 'worn out, exhausted,' *lúi* 'exhaustion,' *lýja* 'tire, fatigue,' *lúta* 'stoop, bow; give way, yield,' OE *lūtan* 'bow, bend, turn; prostrate one's self; fall,' *lūtian* 'lie hid, lurk, skulk,' OHG *lūzēn* 'verborgen liegen; heimlich lauern,' ON *lútr* 'bowed down, humbled,' Lith. *liūdnas* 'sad, sorrowful,' etc.; OE *lēoran* 'depart, pass away; die,' ON *lúra* 'doze, nap,' MHG *lūren* 'lauern,' *lūre* 'Lauer, Hinterhalt,' and many others.

9.06. *ἡλύσιον* (*πεδίον*) 'Elysian (field),' placed by Homer on the west border of the earth, near the ocean, the abode of departed heroes, **ē-ludh̥yo-* 'of or belonging to the departed': *ἐλεύθω· ἔρχομαι* Hes., *ἐλεύσομαι* 'shall go,' *ἤλυθον* 'went,' etc. (Fick I², 200), base **lēu-dh-* 'bend, incline, sink; depart, go': Czech *leviti* 'nachlassen,' OPruss. *au-lāut* 'sterben,' Lett. *lĵaut* 'zulassen, erlauben,' Goth. *lēw* 'occasion,' OE *lēoran* 'depart, pass away, of place and time; die,' etc. Here also Gr. *λύω* 'loose, unbind, release, set free; weaken, destroy, put an end to; pass. slacken, relax' (as in the above), etc., and *ἐλεύθερος* 'free, freed from,' with the primary meaning 'loose, released.' But Skt. *rōdhati* 'ersteigt, wächst,' Goth. *liudan* 'grow up,' OE *lēodan* 'sprout, grow,' etc., are unrelated in meaning and perhaps in origin.

9.07. *ἡπιδανός* 'weak, weakly, infirm; slight, trifling (fever);

with gen., void of; weakening': Skt. *ā-pad-*, *ā-patti-* 'Unfall, Not,' *ā-panna-h* 'hineingeraten, elend, unglücklich,' *pádyatē* 'fällt, fällt ab; aus, bricht zusammen, kommt um,' Gr. *πεδανός* 'low-growing, short,' Lat. *pejor*, *pessimus* (**pedo-* 'low'), Goth. *fitan* 'ώδίνειν, travail in birth,' OE *fetan* 'fall.'

9.08. *ἥπιος* 'gentle, mild, kind': **pios*, Lat. *pius*. Cf. Brugmann, Grd. II, 2, 816.

9.09. *ἥτορ* 'the heart as an organ of the body; then as the seat of life, feeling, desire,' *ἥτρον* 'abdomen; the pith of a reed,' *ἥτριον* 'the warp in a web of cloth,' primarily 'gut, string,' OE *ædre* 'vein; nerve, sinew; pl. kidneys,' ON *ædr* 'Ader,' OHG *ādara* 'Ader; Sehne; pl. Eingeweide,' *in-ādiri* (**ētriyo-*: Gr. *ἥτριον*) 'viscera, intestina,' MHG *āder* 'vein, artery, nerve, sinew, veins in the earth; cord (Saite), string, pl. intestines,' *ædern* 'string, fit out' (*den satel ædern*), MLG *āder* 'Sehne, nervus; Peitsche aus Sehnen gemacht; Rippe in den Pflanzen; Blutröhre, Ader; Pl. Eingeweide, Mutterleib,' *āderen* 'mit Sehnen versehen; aus Sehnen machen,' Ir. *in-athar* (**en-ōtro-*) 'entrails' (cf. Boisacq 330), **ē-*, **ō-* prefixed to **tor-*, *tro-*, *triyo-*, *triya-*, *trī-* (ON *ædr* from **āpriR*, with analogical loss of *r*): Gr. *τερέω*, *τορέω* 'bore, pierce,' *τιτράω*, *τιτράινω*, *τετραίνω* 'bore through, perforate,' *τρῆμα* 'perforation, hole,' *τράμυς* 'τὸ τρῆμα τῆς ἑδρας, τινὲς ἔντερον Hes., τόρμος 'any hole or socket,'

For a parallel development compare Skt. *hīra-h* 'Band, Gürtel,' *hīrā* 'Ader,' Lith. *žárna* 'Darm,' ON *gorn* 'intestine,' *garn*, OE *gearn*, OHG *garn* 'yarn,' Gr. *χορδή* 'a string of gut, the string of a lyre, bow-string,' Skt. *hṛd-*, *hṛdayam* 'heart.'

10. For prefixed *o-*, compare the following.

10.01. *ὀβελός*, *ὀδελός* (primarily any sharp or pointed object) 'a spit; a critical mark; an obelisk,' *ὀβολός* 'an obol': *βέλος* 'arrow, dart, bolt,' *δέλλιθες* *σφήκες* Hes., Lith. *gėlti* 'stechen.' This is an old connection, admitted by Boisacq 682, but with unnecessary doubt in regard to initial *ō-*, which does not always carry with it the idea of accompaniment but may merely differentiate in meaning the compound from the parent word. Even here, however, the idea may be 'furnished with a *βέλος*.'

10.02. *ὀδύνη* 'pain; grief, distress,' *ὀδυνάω* 'cause pain or distress; pass. feel pain, suffer,' *ὀδυνηρός* 'painful, distressing,' *δύη* 'misery, anguish, pain,' *δυνάω* 'plunge in misery,' OE *tēona*

'injury, suffering; injustice, wrong; insult; quarrel,' *tēonian*, *tiēnan* 'annoy, irritate; revile, calumniate,' ON *tjón* 'loss, damage, detriment,' *týna* 'lose; destroy, put to death; refl. be lost, perish,' etc. Here also may belong *δύρομαι*, *ὀδύρομαι* 'complain.' Compare Germ. **e-tuna-*, No. 19.02.

10.03. *οἶγνυμι*, *οἶγω* (turn) 'open' [**ō-fyγ-*], Epic 3rd pl. imperf. pass. *ὠ-[-f]ίγνυντο*, perf. pass. *ἔωγμαi* [**ēō-fyγμαi*], Lesb. inf. *ὠ-[-f]ειγην*, ON *víkja*, *ýkva* 'rücken, bewegen, sich bewegen, sich wenden,' Nicel. *víkja* 'give way, yield; turn, move, go; tr. turn,' OHG *wīhhan*, MHG *wīchen* 'eine Richtung nehmen, weichen, rückwärts oder seitwärts gehen,' etc. Cf. Fick III, 407.

10.04. *οἶη* 'village,' **oiwya*, from **o-yuyā* 'a binding together, band,' *οἰαί· φυλαί*, *οἰατᾶν· κομητῶν*, *οἶαι γὰρ αἱ κῶμαι* Hes., Lac. *ὠβᾶ* 'community, tribe,' **ō-ywā*, OHG *ēwa* (Verbindung) 'Recht, Gesetz, Vertrag, Ehe,' OS *ēo*, OFris. *ēwa* 'law,' OE *æw* 'divine law, scripture, religion, religious ceremony, rite, custom; marriage, wife,' identical in form with Gr. *οἶη* : Skt. *yāuti*, *yuvāti* 'befestigt, bindet an, spannt an; hält fest, nimmt in Besitz,' *yutá-h* 'verbunden oder versehen mit,' *yú-h* 'Gefährte,' *yūnam* 'Band, Schnur,' *yāunam* 'eheliche Verbindung, Heirat,' *yūti-h* 'Verbindung,' *yūthám* 'Schar, Menge, Herde,' *yúj-* 'verbunden,' 'Gefährte, Genosse,' Gr. *ὄζυγες· ὁμόζυγες*, Lat. *conjux*, *jungo*, Skt. *yunákti*, *yunjati* 'jungit,' *yuyjátē* 'passt zu, schickt sich für; ist recht oder richtig,' *yuktá-h* 'verbunden, vereinigt; passend, richtig, recht,' *yóh* 'Heil,' Lat. *jūs* 'right, law, justice,' etc.

To this group, with the prefix *ā-*, *a-*, belongs the IE base *ā-yu-* 'joined together, continual, everlasting' : Skt. *āyú-h* 'living,' 'living being,' *āyum* 'life,' *āyun-*, *āyus-* 'life, duration of life, world,' Av. *āyu* 'life, lifetime,' Gr. *aiei*, *aíēn* 'ever,' *aíōn* 'a period of existence, lifetime, life, age, era,' Lat. *aevum* 'period, lifetime, generation, eternity,' and also *aera* 'the epoch from which time is reckoned; the given number, according to which a calculation is to be made,' **aiwesā* (: Gr. *aifés*, Skt. *āyús-*), Goth. *aiws* 'aíōn,' *ajukdūps* 'eternity,' etc. For the meaning compare the related Skt. *yugám* 'yoke, pair; period of time, generation, lifetime, era,' Lat. *jūgis* 'joined together; continual, perpetual, esp. of running water,' *jūge* 'continually, always, ever.'

10.05. *οἰσρός*, Att. *οισρός* 'arrow,' **o-widhto-* 'a weapon to

pierce with' : Skt. *viddhá-h* 'durchbohrt, durchschossen,' *vyadh-* 'durchbohren,' *vyadha-h* 'Durchbohrung, Durchstechung,' *vyādha-h* 'Jäger,' *vēdhanam* 'das Durchbohren, Treffen,' etc. (cf. Jacobsohn, Herm. 44, 93 a).

10.06. οἴφω 'futuo,' **o-ybhō* : Skt. *yābhati* (Brugmann).

10.07. οἰωνός 'large bird, bird of prey, bird of augury,' **o-wiosno* : Skt. *váyah* 'Geflügel, Vogel,' *vayasá-h* 'Vogel,' *vāyasá-h* 'Vogel, bes. Krähe,' *ví-h*, *vé-h* 'Vogel,' Lat. *a-vis*, etc., probably derivatives of **wi* 'apart,' as occupying or flying in the broad open spaces of the air.

10.08. ὀκλάζω 'crouch down with bent hams, squat; sink down, sink, fall, abate,' ὀκλαδόν 'with bent hams, in a cowering posture,' ὀκλαδίας 'a folding chair,' ὀκλασις 'a squatting, crouching,' ὀκλάξ 'ὀκλαδόν,' **o-qlad-* or *-qlnd-*, base **qel-* 'bend' : OBulg. *kloniti* 'neigen, beugen,' Russ. *klonít'* 'beugen, biegen, neigen,' OBulg. *kolěno*, Lith. *kelỹs* 'Knie,' *at-si-kol̃ti* 'sich anlehnen,' OHG *hald* 'sich vorwärts senkend, geneigt,' Gr. κελλόν· στρεβλόν, πλάγιον Hes., etc.

10.09. ὀλίγος 'few, little, scanty, small,' **o-ligo* 'fallen away, diminished,' Alb. *l'ik* 'mager, böse,' Lith. *ligà* 'illness,' Gr. λοιγός 'ruin, havoc, destruction.' Cf. Boisacq s. v., who, however, does not indicate here or elsewhere that ὀλίγος has the prefix *o-*. Cf. No. 9.04.

10.10. ὀμίχειν 'mingere,' ὀμίχμα 'urine,' ὀμίξαι: οὐρῆσαι Hes., with prefixes *o-*, *a-*, Skt. *mēhati* 'mingit,' Av. *maēza'ti*, OE *mīgan*, etc., base **meiǵh-* from **mei-* in the following.

10.11. ὀμίχλη 'mist, vapor,' ἀμυχθαλόεσσαν acc. sing. fem. 'misty,' epithet of Lemnos, prefixes *o-*, *a-*, Skt. *mēghá-h*, Av. *maēga-* 'cloud,' Lith. *myglà*, *myglà* 'mist, fog,' etc.

10.12. ὀνειδος 'reproach, blame; disgrace,' ὀνειδίζω 'impute (acc. rei) as a reproach or disgrace (dat. pers.), upbraid, blame,' Goth. *naiteins* 'blasphemy,' *ga-naitjan* 'handle shamefully, put to shame,' Lett. *naids* 'hatred,' *nīdēt* 'hate,' Skt. *nīdā* 'Spott, Schmach,' *nīndati* 'verachtet, schmäht, tadelt,' etc., probably from the primary meaning 'put down, debase, erniedrigen' : **ni* 'down, below, nether' (cf. Fick III, 297).

10.13. ὀπά[ς]ων 'following; follower, attendant, companion,' ὀπάζω 'cause to follow; follow hard upon, pursue, chase; yield

to, give, grant,' *ὀπαδός* 'following, attending; follower, attendant,' *ὀπαδέω* 'follow, accompany.' With a prefix *o-* according to Brugmann, Prellwitz and, doubtfully, Boisacq 707. Here, however, the bases **opā-won-*, **opā-d-* are derivatives of **opā-*, *op-* 'post, *ὀπιθε*,' whence the meaning 'following; follower.' To **opi* as in *ὀπιθε(ν)*, *ὀπισθε(ν)* may be referred *ὀπισ*, acc. *ὀπιν* and *ὀπιδα*, 'vengeance (a putting back or down) or favor (condescension) of the gods; religious awe, veneration, obedience, on the part of men (a drawing back or abasing one's self); attention, zeal' (a following, attending). Here also may belong *ὀπίπτεώ*, *ὀπίπτεώ* 'look back at, look around after; lurk, lie in wait for,' etc. (cf. Prellwitz 353). These words have no connection with *ἐνιπή*, No. 8.07.

10.14. *ὀπτός* 'roasted, broiled, baked,' shortened from **ὀ-πεπτός*, through **ὀππτός*, whence *ὀπτάω* 'roast, broil, bake,' *ὀπταλέος* 'roasted,' **ὀ-πεπταλέος*, Lat. *coctilis* 'burned,' *coctus*, *coquo*, Gr. *πέσσω*, etc. (Schrader RL 439, Prellwitz 364). Boisacq 708 regards this unimpeachable combination as not plausible.

10.15. *ὀρέγω* 'stretch out,' together with other related Gr. words with initial *ὀ-*, may well have a prefixed *o-*. From these I should separate *ἀρήγω* 'help, aid, succor; impers. it is fitting or good,' which may be referred to the base **arē-i-* in *ἀραρίσκω* 'join, fasten, fit together, be fitting, please, fit, suit, make fitting,' *ἀρέσκω* 'make good, make amends; please, satisfy,' *ἀρνύω* 'arrange, prepare, devise; dress savory meat, season,' *ἀρνύμα* 'a condiment, seasoning, sauce, spice,' *ἄρωμα* 'spice, sweet herb' (or cf. Class. Phil. XVI, 63), Skt. *āram* 'passend, zurecht,' etc. (cf. Uhlenbeck Ai. Wb. 12; Boisacq 73), to which also add Skt. *ārya-h* 'Aryan,' primarily 'friend, helper,' *aryamā* 'companion, friend': Gr. *ἀρωγός* 'aiding, serviceable; helper, aid, esp. in battle.'

10.16. *ὄτοβος* 'any loud noise, as the din of battle, the rattling of chariots, the crash of thunder,' *ὄτοβέω* 'sound loud, crash': **o-tobo-* 'a thumping, beating together,' from a base **teb-*, No. 6.29.

10.17. *οὐδός* (Hom.), Att. *ὀδός* 'threshold, esp. of a house; threshold or entrance to any place,' Dor. *ὠδόν*· *οὐδόν* Hes., **o-dwo-* 'entry, entrance': Gr. *δύω* 'get or go into, enter (gate, wall, city); get into, put on (clothes, armor); sink, set (of sun

or stars),’ *ἄ-δντος* ‘not to be entered, impenetrable,’ *εἰσ-δύνω* ‘get into, go into, enter,’ *ἐκ-δύνω*, *-δύω* ‘put off, strip off; get rid of, emerge from, escape,’ etc. : Skt. *dvār*, *dvāram* ‘door, gate,’ formed as a rime-word to **dhvaram* ‘door.’

10.18. *ὄφρῡς* ‘brow,’ Skt. *bhrū-h*, OE *brū* ‘brow,’ etc. There is no reason for assuming that the initial *o-* in Greek belongs to the stem.

10.19. The following words, with their derivatives, are listed by Boisacq 681 as having a prefix *o-*: *ὄπατρος*, *ὄτριχες*, *ὀγαστωρ*, *ὄζυγες*, *ὄθροον*, *ὄζυλον*, *ὄζος*, *ὄσχη*, *ὀκέλλω*, *ὀτρύνω*, *ὀτρηρός*, and in their order also *ὄβριμος*, *οἰέτεας*, *ὀλόπτω*, *ὄσπριον*, *ὄφελος*, *ὄψον*.

11. Prefixed *ō-* is certain though not frequent.

11.01. *Ὠγυγία*, a mythical island in the Mediterranean, the abode of Calypso, *ō-gugiā* ‘hiding-place, hollow,’ from the base **geu-* ‘bend (in or out).’ Compare Icel. *kjúka* ‘knuckle,’ Norw. dial. *kjuka* ‘round lump, clump, knob,’ *kokle*, *kukle* ‘clump,’ *kokla* ‘cone (of pine)’ : base **geu-* in Gr. *γῡρός* ‘round,’ *γῡρος* ‘ring, circle,’ *γάλον* ‘a hollow (of the cuirass, of a vessel, of a rock); vessel, cavern, valley.’ Cf. No. 6.03.

11.02. *ὠδῖς* ‘travail, anguish of body or mind; pl. throes of labor, travail-pains; birth, child,’ *ὠδίνω* ‘have the pains of childbirth; be in great anguish, work painfully,’ **ō-g^win-* : Skt. *jināti* ‘überwältigt, unterdrückt,’ Gr. *βιάω*, *βιάζω* ‘force; pass. be hard pressed, suffer violence; dep. press hard, act with violence, struggle,’ etc., base **g^wi-*, occurring in N. Icel. *kveisa* ‘colic, gripes,’ Dan. *kvide* ‘Qual, Not, Pein,’ ON *kviði* ‘Angst, Furcht,’ *kveita* ‘überwältigen,’ and many others (cf. author, ZfvglSprf. 45, 64 f.). Here also Gr. *ἀ-δινός* ‘crowded, close-packed; vehement, loud (sound); severe (bite); deep (sleep),’ Norw. dial. *kvina* ‘be crowded, swarm; be pungent or sharp (of taste or smell),’ ON *kvi* ‘fold, pen,’ *kvía* ‘pen, hem in,’ etc. (Mod. Phil. VI, 441).

11.03. *ὠ-κεανός* ‘ocean, the stream that compasses the earth’s disc’ is generally admitted as corresponding to Skt. *ā-śáyāna-h* ‘anliegend’ (cf. Boisacq 1080 with lit.).

11.04. *ὠρῡομαι* ‘howl, roar,’ *ὠρῡδόν* ‘howling,’ *ὠρῡθμός* ‘a howling, roaring,’ *ὠρῡγή* ‘a howling,’ all with prefixed *ō-* : Skt. *rāuti*, *ruvāti*, *ravati* ‘roar,’ *rāva-h*, *ravátha-h* (*ὠρῡθμός*), *rōditi*,

rudāti 'weep, howl,' Lat. *rūgio* 'roar,' Gr. ἐρυγόντα 'bellowing,' ὀρυγμός 'a bellowing,' probably with prefixed *e-*, *o-*.

11.05. ὤχρος 'pale, wan, sallow, yellowish,' ὤχρος, ὤχρότης 'paleness, wanness,' ὤχρωμα 'paleness' Suid., ὤχρα 'yellow-ochre,' ὤχράω 'turn pale or wan,' ὤχρία 'paleness, wanness,' ὤχριάω 'be wan or pallid,' etc., have the prefix *ō-*, which here has a distinctly negative force, as I long ago pointed out (Color-Names 74, 102): χραίνω 'touch slightly; anoint, besmear, paint, stain,' χροιά, Att. χροῖα 'surface of the body, skin; color of the skin, complexion,' χροῖζω, χρώζω 'touch; color, stain,' χρώμα 'skin; complexion; color, pigment' (ὤχρωμα 'lack of color, paleness'), χρώς 'skin; complexion; color,' χρώω 'smear, anoint; color,' etc. On the base **ghere-*, see Mod. Phil. I, 235-45. For the meaning, compare OE *æ-hīw* 'want of color': *hīw* 'appearance, color.'

12. A prothetic *i-* is generally admitted.

12.01. *ιαύω* 'sleep, pass the night,' **i-awyō*, base **awē-*: *αἶες* ἐκοιμήθη Hes., Ir. *awth* 'resting-place,' **auti* (cf. Boisacq 364), Gr. *αῶτέω* 'sleep,' *ἄωρος* 'sleep,' Skt. *vāyati* 'wird müde,' etc.

12.02. *ἱγνητες* 'αἰθιγενεῖς, indigenae,' **i* 'here' + *-γνητες* 'born.'

12.03. *ἱγνῖα*, Ion. *ἱγνῖη* 'the part behind the thigh and knee, the ham,' **i-gnūwā* 'a bent or rounding part of the body': ON *knúi* 'knuckle,' *knýja* 'press, beat,' OE *cnūwian* 'pound in a mortar,' *cnēo*, Goth. *knīu*, Gr. *γόνυ* 'knee,' etc.

12.04. *ἱκταρ* 'ἀθερίνη, a sort of small fish,' *ἱκτάρα*· ἐθνικῶς ἰχθῦς Hes., *κτάρα*· ἰχθῦς βραχύτερος πάντων Hes., **i* + base **kyer-*: Skt. *çirā-h* 'sharp,' *çyāti* 'sharpen' (AJP 48, 307).

12.05. *ἱκτερος* 'the jaundice; a bird of a yellowish color,' *ἱκτίνος* 'kite,' *ἱκτίς*, *κτίς* 'yellow-breasted marten,' *κτίδεος* 'of a marten,' **i* + *k̄yer-*, *k̄yin-*, *k̄yid-* 'yellowish': Skt. Gr. *κιρρός* 'tawny, orange-tawny,' *κίρρις*· εἶδος ἱέρακος Hes., *κείρις*· ὄρνεον. ἱέραξ. οἱ δὲ ἀλκνόνα Hes., Ir. *cíar* 'dunkel,' OBulg. *sěřŭ* 'glaucus,' OE *hār* 'gray, hoary,' Skt. *çiti-h* 'weiss,' *çyētā-h* (fem. *çyēnī*) 'grau, blau,' *çyēnā-h* 'Adler, Falke, Habicht,' etc. (cf. AJP 49, 51 with references). Cf. Prellwitz, Boisacq s. vv.

12.06. *ἱπνός* 'oven, furnace, esp. for heating water for the bath; kitchen; a lantern; a dunghill or privy,' probably the

same word in all senses, **i-pno-* 'puffing, steaming, reeking,' from a base **pene-*, which is established by enlarged bases **pneḡ*, **pneix*, **pneux* : OHG *fnehan* 'atmen, schnauben, keuchen,' *fnāhtente* 'schnaubend,' ON *fnasa* 'snort; fret and fume,' OE *fnāst* 'breath; blast (of fire),' *fnāsettān* 'snort,' MHG *phnāsen* 'schnauben,' OHG *fnaskazzen* 'schnauben, keuchen'; Dan. *fnise*, Swed. *fnissa* 'kichern,' Gr. *πνίγω* 'choke, throttle; stifle; vex, torment; cook in a close-covered vessel, bake, stew,' *πνίγος* 'a choking, stifling; stifling heat,' *πνιγέος* 'stifling,' *πνιγέος* 'an oven, heated by hot coals put inside it'; EFr. *fnūken* 'stossen, drücken, drängen, stopfen,' OSwed. *fnuk*, *fnok* 'Schmutz, Stank,' Swed. dial. *fnok*, *fnyk* 'a small particle, snowflake,' *fnyka* 'fly in the air like dust, stöbern,' ON *fnýsa* 'schnauben,' OE *fnēosan* 'sneeze,' early Dan. *fnøse* 'Sturm, Unwetter,' MHG *phnūsen* 'schnauben, niesen,' *phnust* 'unterdrücktes Lachen,' ON *fnjóskr* 'Feuerschwamm, Zunder,' Gr. *πνέω* 'blow, breathe, exhale; pant, puff,' *πνεῦμα* 'wind, air, breath, spirit, exhalation, odor' : ChSl. *pqčiti se* 'inflari,' OHG *funcho*, MHG *vunke*, *vanke* 'Funke,' MLG *vinkeln* 'funkeln.'

12.07. *ἵππος* 'horse,' dial. *ἱκκος*, from **i-kwo-* 'the swift,' IE also **e-kwo-* in Skt. *áśva-*, Av. *aspa-*, Lat. *equus*, Goth. *aihwā* (*tundi*), OS *ehu-* (*skalk*), OE *eoh*, ON *jór*. Compare Skt. *ācú-h* 'swift; horse,' Gr. *ὠκός* 'swift, fleet, quick,' Lat. *ōciōr* 'swifter,' *acu-pedius* 'swift-footed,' IE **ōkū-*, *ākū-*, *kwo-*, *kū-* 'swift.' These correspond exactly with derivatives from the base **ak-* 'sharp.' To separate them is to make a distinction not practiced by the language-makers of the earliest times. Compare Lat. *acuere* 'sharpen, whet; egg on, spur on, incite, drive on,' *acūtus* 'pointed, sharp; violent, severe; rapid,' Gr. *ὀξύς* 'sharp, keen; quick, swift,' *ὀξύτης* 'sharpness; quickness of motion, haste, violence of action,' *ὀξύδρομος* 'swift-running,' *ὀξύκινησία* 'quickness of motion,' *ὀξύπτερος* 'swift-winged,' *ὀξύπετής* 'flying speedily,' perhaps also Skt. *gī-ghra-* 'rasch, schnell,' *gī-bham* 'rasch, schnell,' *gī-bhya-* 'rasch fahrend,' etc.

12.08. *ἵσχω* 'hold, check, keep back, restrain,' *ἰσχάνω* 'check, hinder, keep back from,' *ἰσχανάω* 'hold back, stay, stop; cling to, hold to, desire eagerly,' *ἰσχνός* (checked, stunted) 'withered; thin, lean; weak, feeble,' *ἰσχαλέος* 'thin, paltry,' *ἰσχάς* 'a dried fig, an overripe olive, a kind of spurge; an anchor' (: *σχάζω*

'check, stop, stay'), *ισχύς* 'strength, power, might, force,' *ισχυρός* 'strong, mighty; hard (ground), indigestible (food); stiff, stubborn,' etc., from the base **seǵh-* in Gr. *ἔχω* 'hold, keep, hold fast; hold in, stay, keep back, keep away from,' etc. In the above the *i-* is ambiguous. In some cases it is no doubt from the reduplicated syllable **si-*. In some cases it may well be the prefix *i-*. For a discussion of the above words, see Post-Cons. W in IE 15.32.

12.09. *ἰχθῦς* 'fish,' *ἰχθία* 'the dried skin of the fish *ρίνη*,' *ἰχθυήματα* 'fish-scales; filings, small particles,' *ἰχθυίδιον* 'a small fish,' from **i-ghyǵ-* 'sharp, rough': Lith. *žuvis* 'fish,' *žvynė* 'fish-scale,' etc.

13. For a possible prothetic *a-* in Latin, compare the following.

13.01. *Acervus* 'heap, pile,' *acervāre* 'heap, pile up, accumulate,' **a-qerwo-*: Lith. *kruvā*, *krūvā* 'heap,' *krūvyti* 'heap up,' *krāuti* 'lay in a pile, pack, load,' Lett. *krāut* 'heap up,' OBulg. *kryti* 'hide, cover,' etc.; ON *hrúga*, *hraukr* 'heap.' Cf. Class. Phil. V, 305.

13.02. *Aemulus* 'vying with, comparable or similar to, striving with, envying,' *aemulor* 'pair one's self with another, endeavor to equal, vie with,' **a-yemelo-*: Skt. *ā-yamati* 'spannt an, streckt aus; spannt (Bogen), hält an, zügelt,' *yamá-h* 'gepaart; Zwilling,' *yamala-h* 'gepaart, doppelt,' *ā-yāma-h* 'Spannung, Dehnung,' Lat. *imitor*, *imāgo*, etc. (cf. Uhlenbeck Ai. Wb. 236).

13.03. *Aera*, *aevum*: No. 10.04.

13.04. *Amoenus*: No. 6.21.

13.05. *Alabrum* 'Haspel, Garnwinde': *labo* 'totter, waver; give way,' etc.

13.06. *Alacer* 'roused to action, lively, brisk, quick, eager': Gr. *ληκῆσαι· πατάξαι, ληκᾶν· τὸ πρὸς ᾧδὴν ὀρχεῖσθαι* Hes., Lett. *lékát* 'leap.'

13.07. *Alapa* 'a slap (with a broad surface), a box on the ear': *lappa* (if named from its broad leaves) 'bur,' OHG *laffa* (= Lat. *lappa*, from **lapwā*) 'flat of the hand,' *lappo* 'oarblade,' Swed. *labb* 'paw,' Goth. *lōfa* 'palm of the hand,' Russ. *lápa* 'paw,' etc. (cf. Walde).

13.08. *Amellus* 'a plant cujus est frutex luteus, purpureus flos,' probably named from its color: *mulleus* 'reddish, purple-colored,' Welsh *melyn*, Bret. *melen* 'yellow,' Gr. μέλας 'black,' etc.

13.09. *A-mes*, *a-mitis* 'a pole, a forked stick, esp. for spreading bird-nets; a pole for bearing a litter, or sedan,' **a-mit-*: Lith. *mita* 'der Garnflügel; ein Stecken zum Netzstricken,' *mėtas*, Lett. *mēts* 'Pfahl,' Lat. *mēta* (cf. Walde s. v.).

13.10. *A-cerra* 'a casket in which was kept the incense used in sacrifices, esp. in burning the dead, incense-box, incense-pan': ON *hōgrgr* (**haruga-*) 'heathen place of worship,' OE *hearg* 'heathen temple; idol,' OHG *harug* 'lucus, nemus, fanum': Goth. *hauri* 'coal; pl. fire of coals,' ON *hyrr* 'fire,' OHG *herd*, OE *heorþ* 'hearth, fire, furnace,' OBulg. *krada* 'Scheiterhaufen; Holzstoss,' early Czech *krada* 'ignitabulum,' Lat. *carbo* (cf. Walde s. v.).

13.10. *Anas*, *-atis* 'duck,' OE *ened*, ON *ond*, OHG *anut*, *enit* 'Ente,' Lith. *ántis*; OBulg. *qty*, Serb. *ùtva* 'duck,' IE **nāt-*, *nēt-* 'swimmer,' with prefix *a-*, *ā-*: Gr. Ion. νῆσσα, Boeot. νᾶσσα, Att. νῆττα 'duck,' Lat. *natāre*, *nāre* 'swim.'

13.11. *Apex* 'a projecting point or summit,' **a-pik-* 'with a point': Gr. πικρός 'sharp,' OHG *fihala* 'file,' Lat. *pingo*, *pīlum*, etc., base *pei-*.

13.12. *Apoculāre* 'withdraw, retire,' **a-potlā-* 'a sinking or falling away': *peto* 'rush, fall upon,' Skt. *pátati* 'fly, fall, sink,' etc. Or from **ap-potlā-*.

13.13. *Asignae* 'κρέα μεριζόμενα,' explained as coming from **an-secnā*: *secāre* (cf. Walde s. v.). It may just as well come from **a-secnā*.

13.14. *Astus* 'adroitness, dexterity; cunning, craft,' *astūtus* 'shrewd, sagacious; sly, cunning, artful,' **a-stu-* 'a standing by, observation, attention, ἐπίστασις, ἐπιστήμη': Skt. *su-ṣthū-h* 'gut, schön, ordentlich,' Lith. *at-stū* adv. 'distant,' *stovà* 'die Stelle, an der etwas steht,' OBulg. *stavū* 'Stand,' Goth. *staua* 'Gericht, Urteil,' Gr. στεῦται 'place one's self as if to do a thing,' etc. The development of *astus*, *astutus* is the same as in Gr. ἐπιστήμη 'understanding, skill, experience, knowledge,' ἐπιστήμων 'knowing, wise, prudent, skilled or versed in.' The only doubt about *astus* is that the prefix may be *ad* instead of *a-*.

14. That Lat. *ā* used as a preposition and as a prefix came from *abs* only is an assumption that is untenable and improbable. It is altogether more reasonable to suppose that this *ā* usually comes from IE *ā*, corresponding to Gr. *ā-* (η), Skt. *ā* (which represents also *ō*, *ē*), Germ. *ō-* (also for *ō*, Gr. ω-). To object that the meaning 'from, away from' is secondary in Skt. *ā* and therefore not comparable with Lat. *ā* would be as if one should refuse to combine Lat. *dē* with NE *to*, because one or the other had a secondary meaning. So far as we know all of the primitive IE prepositions have a meaning entirely dependent upon the case with which they are used. Even where we can trace the primary meaning of a particular preposition, we find this to be true.

That Lat. *ē* is only from *ex* is equally improbable. That *ā* and *ab*, *ē* and *ex* existed side by side from the earliest times is the natural inference from what we find in related languages. This being the case, their use would largely depend upon euphony, so that we might well find *ā* in positions where a possible development from *abs* might have occurred. But why should *abs* be used in just those places where it would cause the greatest phonetic disturbance? But granting that *ā* and *ē* did, under certain conditions, grow out of *abs* and *ex* respectively, these would help to fix the use and therefore the meaning of the original *ā* and *ē*, which at first had a more general use and more varied application.

14.01. *Ā-mens* 'out of one's senses' is apparently an old compound and as such probably came from an original **ā-mṇti-*. Compare *dē-mens*, OE *ā-mynde* 'forgetfulness.'

14.02. *Ā-mentum* 'a strap or thong, esp. upon a missile weapon, to give a greater impulse in throwing it, a sling; also a shoe-string,' **ā-mentho-* 'a whirler, sling': Skt. *mánthati*, *máthati* 'schüttelt, dreht um, rührt um, quirlt,' *manthá-h* 'Umrührung; Rührlöffel, Butterstößel,' Lett. *mentēt* 'mit der Schaufel rühren,' Lith. *meñtė* 'a stirring-paddle with a broad blade; the shoulderblade,' *mentūris* 'stirring-paddle; a weed in the flax; Convolvulus arvensis,' ON *mōndull* 'axis; handle (of a hand-mill); axle' (cf. Uhlenbeck Ai. Wb. 212), Lat. *mentula* 'penis.'

15. Prefixed *e-* may be assumed in the following.

15.01. *E-cōnes* 'sacerdotes rustici,' **ē-kwōnes* : Av. *spanyah-* 'holier,' *spānah-* 'holiness,' Lith. *szveñtas* 'holy,' etc.

15.02. *E-pulae* 'sumptuous food, banquet, feast,' *e-pulo* 'feaster,' **e-pel-* 'pour out, fill' : Skt. *pīparti*, *prṇāti* 'füllt, sättigt, nährt, spendet reichlich, beschenkt,' Gr. *πίμπλημι* 'fill, fill full, glut,' Lat. *-pleo*.

15.03. *E-quus*, No. 12.07.

15.04. *E-rūgo* 'belch out,' *e-ructo* 'belch out, vomit; emit, exhale' (the same word in both senses), Gr. *ἐρυγάνω* 'belch,' *ἐρυγή* 'belching' probably have a prefixed *e-*, lacking in Lat. *ructo*, Lith. *rugù* 'belch,' etc., and the related OE *rēocan* (emit, exhale) 'smoke, steam; stink,' etc.

15.05. *Ervum* 'a kind of pulse, the bitter vetch,' **e-roḡwom* from **e-reḡ-* 'scrape,' Gr. *ἐ-ρέβυθος* 'a kind of pulse, chickpea,' *ῥοβος* 'vetch' (*β* from *ḡw*), *ἐ-ρεγμός*, *ῥεγμα* 'bruised or pounded beans' : MHG *rechen* 'mit den Händen zusammenkratzen, raffen, scharren, häufeln,' *reche*, ON *reka* 'rake,' *raka* 'rake; shave,' etc. (cf. Post-Cons. W in IE 9.46).

16. A prefixed *ē-* may be regarded as certain.

16.01. *Ē-brius* 'drunk; drenched, full,' *ē-briōsus* 'given to drink, drunken; full of juice, juicy,' *ē-brietas* 'drunkenness; excess of juice,' **ē-bhriyo-* 'thoroughly wet, wet through, drenched,' **sō-bhriyo-* 'without moisture, dry, sober,' in *sōbrius* : Gr. *φίρω* (**bheryo-*) 'wet something so as to defile, esp. of tears or blood; mingle, confound, confuse,' *φύρμα* 'filth, dung,' *φρέαρ* (**φρη-φαρ*) 'well, tank, cistern,' Goth. *brunna* 'spring of water,' etc. : MHG *ā-ber* 'trocken und warm nach der Nässe und Kälte,' *æ-ber* 'Ort, wo die Sonne den Schnee weggeschmolzen hat,' **ē-bhro-*, *ē-bhriyo-* 'flowing out, melted,' hence 'dry.' In Latin the *ē-* has an intensive force, as in *ē-bibo* 'drink up, drain,' *ē-pōto* 'drink out, off, or up; suck up, swallow up.' In the MHG words it has the effect of a negative, as in Lat. *ē-nūbilo* 'free from clouds, make clear,' *ē-mendo* 'free from faults, correct, improve, amend.'

16.02. *Ē-do* 'put forth, bring forth; produce, perform,' *ē-didi*, *ē-ditum*, representing the base **dhē-* as well as *do*, *dare*, is an old compound as the forms show. The p. p. *ē-ditus* 'elevated, high, lofty; strong' has an interesting development

in meaning. It may be compared directly with Skt. *ā-dhita-h* 'auf-, hinein-, niedergelegt.' The assumption that *ē-ditus* came from **ex-ditus* is utterly unwarranted. For the fact that *x* (*ks*) disappears before certain consonants with the lengthening of the preceding vowel has no bearing here. For the same phonetic rules do not govern in the loose contact between prefix and word as in the close contact of composition. For example *-dt-* in composition gives Lat. *-ss-*. But *ad + tango* produces *attingo*. The most that can be expected in such cases is assimilation with simplification of the gemination thus formed. Hence **exditus* would have produced **ecditus* or **edditus* but never *ēditus*. It is true that under certain conditions *ē-* might have been evolved out of *ex-*, and then generalized before other consonants. But that would be possible only in comparatively recent compounds, not in primitive ones. An examination of the words with prefixed *ē-* reveals a number of recent compounds, as *ēnato* for **ēnito*. Some of these, however, might have been reassociated with the simplex, as *ēneco* for the phonetic *ēnico*. Many of the compounds with *ē-* are ambiguous. The following are plainly primitive and as such may be regarded as having original IE *ē*: *ējicio*, *ējecto*, *ēlicio*, *ēlido*, *ēligo*, *ēmineo*, *ēminus*, *ēnico*, *ēriigo*, *ēripio*, *ēscendo*. The list of words with prefixed *ex-* is still larger, many of which are, of course, recent compounds. Such forms as *exhibo*, *exdorsuo*, *exlex*, *exmoveo*, *exrogo* prove nothing one way or the other. The fact that *ex-* regularly, almost exclusively, appears before *p*, gives us the right to add to the certain compounds of *ē-* *ēpōto* and its derivatives. In the case of *ēscendo* doubt might be felt. Here, if anywhere, we might expect to find *ex-* simplified to *ē-*. But *ēscendo* stands alone, *ex-* occurring otherwise before initial *s-*, although, as a preposition *ē* is used not infrequently before *s-*. Before practically all the consonants *ē* or *ex* may stand as a preposition, even where not so occurring as a prefix.

16.03. *Ē-ditus* (boum) 'excrement,' though occurring late, is a compound so old that it seems to have escaped the notice of all the etymologists hitherto. This is from **ē-datu-*: ON *tað* 'dung, manure,' *taða* 'hay from the manured home-field,' *teðja* 'manure, dung (a field),' NE *ted* 'spread (hay),' OHG, MHG *zetten* 'streuen, ausbreiten,' Gr. *δατέομαι* 'divide, share;

tear in pieces,' Skt. *dātu* 'part, share,' *dīti-h* 'a division,' *dāti* 'cut off, divide, share.'

16.04. *Ē-lūcus* 'languid and half-asleep, an idle dreamer or befuddled person' has in it not the least suggestion of *lūx*, and could therefore not have been influenced by it. It may well be related to *a-lūcinor* 'wander in mind, go about in a dazed condition' and referred to the primary meaning 'give way, fall away, weaken.' Compare ON, Nicel. *logn* 'a dead calm,' *lognast út af* 'die away,' *lygn* 'calm, smooth,' *lygna* 'become calm, abate (of a storm),' Norw. *logn* 'still, calm,' ON *lón* (**luhna-*) 'a quiet place in a river,' Skt. *luk* 'Abfall, Schwund': Lith. *liáutis* 'aufhören,' Czech *leviti* 'nachlassen': ON *lúra* 'doze, nap,' etc. Cf. No. 9.05.

17. For prefixed *o-* the following examples are offered.

17.01. *O-crea* 'a greave or leggin' has no semantic connection with *ocris* 'mons confragosus,' Festus endorsed by Walde to the contrary. In meaning it fits rather with *crūs*, "quod opponebatur ob crus" (Varro), as in Gr. *κρημís* 'ocrea': *κρήμη* 'crus.' It was perhaps derived from an adj. **ocreus*, **o-krewo-* 'along the shin' from **kreu-*, **krū-s-*: Lat. *crūs*.

17.02. *O-mitto* 'let go, let loose, let fall; lay aside, neglect; pass over, omit; leave off, cease,' *o-missus* 'negligent, heedless, remiss' are best explained, with Stolz, BB 28, 313 ff., as compounded with *o-*. To say nothing of the fact that **ob-mitto* would hardly give the meanings of *omitto* (we should expect rather 'throw or send against'), there is no good reason why an original **obmitto* should become **ommitto* and then *omitto*, while *obmoveo* remains unassimilated. We might cite *omentat expectat*, *dictum a mantando*, *id est diu manendo* Placid., and then correct the spelling to suit the assumption that *omento* comes from **ob-mento*. One thing is certain in this case, viz., that it is an old compound, as shown by the change of *manto* to *-mento* in composition. But if we write *ommento*, why not *ommitto*? And if *omento* is the correct writing, then this also may be another example of prefixed *o-*.

17.03. *O-pīmus* 'fat, rich, corpulent; abundant, copious,' *o-pīmāre* 'fatten, enrich, make fruitful; fill, load': Gr. *πῖμλή* 'fat, lard,' *πῖων* 'fat, plump; rich, fertile,' *πῖαρ* 'fat,' etc. (cf.

Walde). Why explain this as **op-pimus* when *opimus* explains itself?

17.04. *O-pīnor* 'suppose, deem, believe, fancy,' *o-pīnio* 'conjecture, fancy, belief, impression.' The explanation given for these words rests upon a very insecure foundation, a ghost-word **praed-opiont* (made up to explain these words) for the manuscript reading *praedotiont* 'praeoptant.' One guess is as good as another. So I suggest for *praedotiont*, with no emendation, *prae-dōtiont* 'praeponunt, praeoptant': **dhōtionti*, with which compare Skt. *dhātu-h* (**dhōtu-* or **dhētu-*) 'Satz, Lage,' *dādhati* 'setzt, stellt,' Av. *dāta-* 'Satzung; Recht,' OE *dōm* 'will, option, choice; opinion, judgment; decree, law,' *dōn* 'do,' *dēd* 'deed.' Compare the ablaut form **dhato-* in Lat. *ab-ditus*, *con-ditus*, *ē-ditus* (No. 16.03), *prae-ditus* 'praepositus, placed or set over, presiding over anything (dat.), of a deity,' Skt. *purō-hita-h* 'vorangestellt, beauftragt; Vorgesetzter, bes. Hauspriester.'

Opīnor may therefore be separated from the dubious **praedopiont*, and referred to a stem **pīno-* 'press,' so that *opinor* would mean 'I am impressed, I have the impression or am under the impression, feel, fancy, suppose.' To the same base belongs Goth. *in-feinan* (be impressed, be touched in one's feelings) 'have compassion, feel pity,' and probably also Lat. *poena* 'suffering, pain, hardship; punishment, penalty, expiation' (influenced in meaning and form by Gr. *πῶνῃ*), *pūnior* 'punish,' *paenitet* 'cause to rue or repent; anger, vex,' Gr. *πείνα*, Ion. *πείνη* (a pinching, paining) 'hunger; desire,' *πεινάω* 'be hungry, suffer hunger; long for; want, lack,' Lat. *pēnūria* 'want, need,' base **pēi-*.

17.05. *O-ptio*, *o-pto* may now be combined with *peto* (Fierlinger KZ 27, 477 f.), but with *o-* rather than *ō-*, though either would be possible. For the vowel-gradation, compare Gr. *πίπτω*, *πτῶμα*.

18. In Germanic the prefixes *ē-* and *ō-* (IE *ā-*, *ō-*) remained productive in OE and OHG. IE *e-*, *o-*, *a-*, Germ. *e-*, *a-*, occur only in words inherited from an earlier period. The Germ. use corresponds to what is found in the other IE languages. Especially noteworthy is the negative use of *ē-*, exactly as in Latin, where the existence of an inherited *ē-* is all but denied.

18.01. Goth. *asts* 'branch,' OHG, OS *ast* 'Ast,' IE **o-zdo* : Gr. ὄζος, Aeol. ἰσδος 'bough, branch, twig,' etc., with which compare **ō-zdo-* in OE, MLG *ōst*, MDu. *oest* 'knot' (cf. Boisacq 686 with lit.). Compare also MHG *asten* (OHG **astōn*) 'colere, bebauen,' pre-Germ. **o-zdānom* 'plantare' : OE *settan* 'set; plant,' *seten* 'shoot, slip; plantation,' Skt. *-sada-h* 'fruit,' Lith. *sodinù* 'set, plant,' OBulg. *sadŭ* 'planta,' *saditi* 'plantare.'

18.02. Goth. *azētaba* 'ἡδέως, gladly, pleasantly,' *azētizō*, *azitizō* 'εὐκοπώτερον, easier,' *azētjam* dat. pl. in the expression *sō wizōndei in azētjam*, translating ἡ σπαταλῶσα, in our version, "she that liveth in pleasure", which gives a good meaning for the Goth. word. These words imply an adj. **azēts*, pre-Germ. **o-sēdo-* 'at rest, at ease, calm, pleasant' : MLG *sāten* 'beruhigen, stillen,' *sāte* 'Beruhigung, Ruhe, Stille,' *sātelik* 'sanft, gesetzt, geduldig,' Lat. *sēdāre* 'allay, settle, calm, quiet,' Ir. *sīd* 'peace,' Skt. *pra-sādāyati* 'besänftigt, beruhigt,' *pra-sanna-h* 'klar, rein, deutlich; ruhig, heiter, freundlich,' *sādanam* 'das Niedersitzen, zur Ruhe Kommen, Erschlaffung,' *sādana-* 'erschlassend.'

18.03. Goth. **aglaitis* 'αἰσχροός, filthy,' implied in *aglait-gastalds* 'αἰσχροκερδής, sordidly avaricious', whence *aglaitēi* 'ἀσέλγεια, lasciviousness', *aglaiti* id., *aglaiti-waurdei* 'αἰσχρολογία, filthy communication', from the primary meaning 'slippery, gliding; slimy, lubricious' apparent in OHG *agaleizi* (with svarabhaktic vowel) 'emsig, eifrig, schnell' (for meaning compare Lat. *lūbricus* 'slippery, slimy; gliding, fleeting'), *agaleizi* 'Schnelligkeit, Eifer, importunitas, improbitas', OS *aglēto* adv. 'eifrig', all with prefixed *a-*, IE *o-*. Compare NHG dial. (oberhess.) *begleasse* 'beschmutzt' (MHG **beglizzen*), OHG *glīzan* 'glänzen, gleissen', etc., Lett. *glidēt* 'schleimig werden' (or this with *-dh-* as in *glide*), Gr. χλιδή 'luxury, effeminacy; wantonness, insolence', χλιδάω 'be soft or delicate, revel, luxuriate', χλιδανός 'luxurious, voluptuous', etc.

Goth. *aglaiti* is usually referred to *aglo*, *aglus*, *usagljar*, which are far removed in meaning and are themselves better combined with Goth. *agis* 'fear', Gr. ἄχος 'pain, distress.' OE *ā-glāc*, *ǣ-glāc*, *-glāc* (not *aglāc* as given in Fick III, 9) 'misery, torment', *ā-*, *ǣ-glāca* 'wretch, monster; warrior, hero' are

unrelated. They are formed with the negative prefix *ā-*, *ē-* from *ge-lāc* 'commotion (of sea, storms, battle); crowd', *lāc* 'joyous activity, sport, game; contest, battle.' Hence *ā-glāc* means 'unhappiness, Unglück', just as *ē-hīw* means 'want of color, paleness', *ē-wēne* 'hopeless.' But in the meaning 'warrior, hero', the prefix has its more common perfective or intensive force.

18.04. Goth. *astap* acc. sing., translating ἀσφάλειαν, 'steadfastness, stability; certainty,' Germ. stem **a-stadi-* or *-stada-*: OE *stede* 'a standing (still), stability,' *stapol* 'foundation; stability, security,' *ā-standan* 'stand up; stand firm, persist, endure,' Skt. *sthiti-h* 'das Stehen, Fortbestehen, Beständigkeit,' *sthitā-h* 'stehend, Stand haltend; feststehend, geltend.' This word would long ago have been recognized if it had not been for the unfounded prejudice against assuming a prefixed vowel.

18.05. OHG *azzasi*, *azasi* 'Gerät, instrumentum, suppellex, utensilia,' *isarn-azzasi* 'ferramentum,' *scrib-azzusi* 'cautio, Schuldverschreibung,' Germ. **atasya-*, perhaps pre-Germ. **o-dasyo-*: Norw. dial. *tasa* 'auffasern,' LG *tasen* 'pflücken, rupfen,' NHG *zasel*, *zaser* 'Faser,' OHG *zascōn* 'rapere,' Skt. *dasyati* 'nimmt ab, mangelt,' *abhi-dāsati* 'feindet an, befiehlt': *dāti* 'schneidet ab, trennt, teilt': *dālam* 'Teil,' *dālayati* 'spaltet,' Lat. *dolāre* 'chip with an ax, hew; fashion, contrive,' *dolābra* 'mattock, pickax,' Gr. δαίδαλος 'cunningly wrought,' δαιδάλλω 'work cunningly, deck or inlay with curious arts': ON, OE *tōl* 'tool.'

18.06. Goth. *aips*, OHG *eid* 'oath,' etc., OHG *eidum*, OE *āpum* 'son-in-law, brother-in-law,' Ir. *oeth* 'oath,' IE **o-yt-* 'bind together': Skt. *yātati* 'ordnet, verbindet; schliesst sich zusammen, verbindet sich.'

18.07. OE *apol-ware* (land-dweller) 'citizens,' OHG *adal* 'edles Geschlecht, Adel, edili 'edel,' etc.; *uodal* 'Erbgut,' OE *ō-*, *ē-pel* 'country, native land,' Goth. *haim-ōpli* 'homeland,' pre-Germ. *o-*, *ō-tlio-*, *-tolo-*, *-telio-*, designating the native land and freeborn people: Ir. *talam* 'Erde,' Arm. *t'al* 'Gegend, Distrikt,' Skt. *talam* 'Fläche, Ebene; Handfläche, Fusssohle,' Lett. *tilināt*, *telināt* 'flach ausbreiten,' OPruss. *talus* 'Fussboden,' OBulg. *tilo* 'Boden,' Lat. *tellus*, etc. (cf. Walde s. v.).

18.08. OE *adela* 'putrid mud, filth,' NE dial. *addle* 'liquid

filth, putrid urine or mire, the drainage from a dunghill; the dry lees of wine,' *addle* 'make corrupt or putrid, as an egg; become addled,' MLG *adel* 'zusammengeflossene garstige Feuchtigkeit, Jauche, Mistjauche,' MDu. *adel* 'mire, slime, mud; a swelling or fester, esp. on hand or foot,' Swed. dial. *adel* 'urine from cattle,' Germ. **adala-n-* (not **adela* as given in Fick III, 10, as this would have become **adila* and caused umlaut), pre-Germ. **o-* or *a-dholo-* 'drainage, seepage,' : OE *dylsta* 'matter, pus,' *dylstiht* 'festering, mucous,' Gr. *θλαστός* 'crushed, bruised,' *θλάω* 'crush, bruise,' base **dhel-* 'press down; sink, drain off,' also in MLG *dalen* 'niederfallen, sinken,' Swed. *dala* 'sink,' Lett. *dīlt* 'sich abnutzen, abschleifen,' *de'ldēt* 'abnutzen, tilgen, vernichten,' Gr. *ἀθέλδεται· διηθείται, ἀθελάζειν· διηθεῖν*, OPruss. *dalptan* 'Durchschlag,' Swed. dial. *dälpa* 'overturn, turn over,' etc. Cf. No. 6.10.

18.09. OHG *amaro* 'Ammer,' OE *amore*, NE *yellow-hammer*, Germ. **amazan-* : OHG *amsla* 'die Schwarzdrossel, merula,' OE *ōsle* 'blackbird,' Germ. **amslōn-*, pre-Germ. **o-moson-*, *o-mslōn-* : Lat. *merula* 'blackbird; the sea-carp,' **meselā*, named from its color : Skt. *māsi-h* 'Schwärze,' OHG *māsa*, MHG *māse* 'Wundmal, Narbe; entstellender Flecken, Makel,' *māsec* 'fleckig,' OE *maser* 'gnarl,' OHG *masar* 'gnarl, measles.'

18.10. OE *adesa* 'adz,' perhaps for older **adehsa*, pre-Germ. **o-tékson-* : Lith. *taszyti* 'behauen,' OBulg. *tesati* 'hauen,' Skt. *takṣati* 'verfertigt mit Kunst, zimmert, behaut, schneidet, schnitzt,' *tákṣan-* 'Holzarbeiter, Zimmermann,' Gr. *τέκτων* 'any worker in wood, carpenter, joiner; craftsman; sculptor,' ON *þexla* 'Queraxt,' OHG *dehsala* 'Axt, Hacke,' OBulg. *tesla* 'Axt, Beil' (cf. Fick III, 177 f.).

19. For prefixed *e-* in Germanic, compare the following.

19.01. ON *jǫðurr*, *jaðarr* 'Rand, Oberkante eines Zauns,' Nlcel. 'edge, selvedge; border (of forest),' OE *eodor*, *eder* 'enclosure, fence, hedge; court, dwelling; region, zone; king, prince,' OS *edor*, *eder* 'hedge, enclosed land,' OHG *etar*, MHG *eter* 'Saum, Rand; Umzäunung, geflochtener Zaun; Ortsmark,' Germ. **edura-*, *edara-*, pre-Germ. **e-tro-*, *e-toro-* : Skt. *tirāti*, *táratī* 'setzt über, gelangt hinüber,' *tīram* 'Ufer, Gestade,' Gr. *τέρπον* 'end, extremity; end of sail-yard; summit; crisis, death,' *τέρμα* 'end, boundary, limit; highest power, supremacy,' Lat.

termen, terminus 'boundary-line, boundary, limit; end, term,' ON *þrōmr* 'hrim, edge,' OHG *dremil* 'Balken, Riegel,' MHG *drum* 'Endstück, Ende; Stück, Splitter,' MLG *drom, drum* 'Trumm; Endstück, Saum, der letzte Teil des Aufzugs,' NE *thrum* 'selvedge.'

19.02. ON *jōtunn* 'giant,' OE *eoten* 'giant,' Germ. **etuna-*, early LG *eteninne* 'witch,' pre-Germ. **e-dune-* : ON *tjón* 'loss, damage,' *týna* 'lose; destroy, put to death,' OE *tēona* 'injury, suffering; injustice, wrong; insult, contumely; quarrel,' *tiēnan* 'annoy, irritate; revile, calumniate,' OFris. *tiona, tiuna* 'injure,' OS *tiono* 'wrong, injustice, hostility,' *gi-tiunean* 'do injustice to one,' Skt. *dunōti* 'plagt, beunruhigt; brennt,' *dūná-h* 'gebrannt, beunruhigt, geplagt,' Gr. *ó-dúnē* 'pain, distress' (No. 10.02). For the meaning, compare Skt. *dūṣáyati* 'verdirbt, versehrt,' *duṣ-* 'schlecht,' *ducchúnā* 'Unheil, Hexenspuk, Hexe,' from *duṣ-* and *ṣunām* 'Glück, Heil'; Skt. *raṣṣāḥ* 'Beschädiger; nächtlicher Unhold.'

20. Prefixed *ē-* in Germanic does not admit of a doubt.

20.01. MHG *ā-ber, æ-ber*, No. 16.01. OHG *ā-bulgi* 'zornig, neidisch; Zorn, Neid,' OE *ǣ-bylgan* 'make angry,' *ā-belgan* 'anger, offend,' OS *a-bolgan* 'angry.' OHG *ādara* 'Ader,' No. 9.09. MHG *ā-kambe* 'Abfall beim Flachsschwingen,' OE *ǣ-cambe, ā-cumba* 'oakum.' MHG *ā-kōsen* 'sinnlos reden, schwatzen' (as this is a loanword, the prefix *ā-* was still productive). MHG *ā-kraft* 'Kraftlosigkeit, Ohnmacht,' *ā-kreftic* 'kraftlos,' a plain case of the negative use of the prefix. MHG *ā-kust* 'tückisch; fem. subst. Schlechtigkeit, Tücke,' the negative of *kust*, OHG *kust, chust* 'Wahl, Erprobtheit, Echtheit, Beschaffenheit,' Goth. *kustus* 'proof,' *kiusan* 'choose.' MHG *ā-getroc* 'teuflisches Blendwerk' : *getroc* 'Betrug.' MHG *ā-gez* 'Vergessenheit,' *-gezzel* 'vergesslich,' *-gezzele* 'Vergesslichkeit,' etc. MHG *ā-maht* 'Mangel an Kraft, Ohnmacht,' *-mehtec* 'schwach, ohnmächtig.' MHG *ā-māt* 'das zweite Mähen, Ohmet,' OE *ā-māwan* 'mow down,' OHG *ā-, uo-māt* 'after-mowing.' OHG *ā-leiba, MHG -leibe* 'Überbleibsel.' MHG *ā-laster* 'Schmähung; Sünde, Laster.' OHG *ā-meiza, MHG -meize* 'Ameise,' *ā-meizen* 'jucken,' OE *ǣ-mette* 'ant,' **ē-maitan* 'bite at, nibble' (cf. Weigand s. v. *Ameise*). OHG *ā-mund, MHG ā-munt* 'nicht unter Tutel, völlig frei.' MHG *ā-name*

‘Spitznamen.’ MHG *ā-sanc* ‘Versengung.’ MHG *ā-schaffen* ‘misgestaltet.’ MHG *ā-setze* ‘keinen Sitz habend; nicht besetzt, leer.’ MHG *ā-schric* ‘Seitensprung, Versündigung.’ MHG *ā-schröt* ‘abgeschnittenes Stück.’ MHG *ā-sleific* ‘abgenützt.’ MHG *ā-smac* ‘schlechter Geruch oder Geschmack,’ *-smec* ‘was den Geschmack verloren hat.’ MHG *ā-spräche* ‘wahnwitzige Rede, Unterredung mit einem Unsichtbaren,’ *-sprächen* ‘töricht, wahnwitzig sprechen.’ MHG *ā-stiure* ‘ohne Leitung, unbesetzt,’ *-stiuren* ‘der Leitung berauben.’ MHG *ā-sunder* ‘abgesondert lebend,’ NE *asunder*, OE *ā-sundrian*, *-syndran* ‘separate.’ OHG *ā-sweiph*, *-sweifa* ‘*quisquiliae*,’ OE *ā-swāpan* ‘sweep away.’ OHG *ā-swih*, MHG *-swich*, *-swich* ‘scandalum, fraus,’ OHG *ā-swihhanī* ‘scandalum,’ *-swihhōn* ‘scandalizare,’ OE *ā-swic* ‘scandalum, offense; sedition; deceit, seduction; crime,’ *-swica* ‘offender; deceiver; traitor,’ *-swicce* ‘apostate, rebellious,’ *-swician* ‘scandalizare, become an offense; betray; become an apostate.’ *ā-swican* ‘desert, betray,’ *-swician* ‘offend.’ OHG *ā-swing*, MHG *-swinc* ‘was beim Schwingen (des Getreides oder Flachses) wegfiegt, Abfall.’ OHG *ā-teili*, *-teilig*, MHG *-teilec* ‘von der Teilnahme ausgeschlossen,’ OHG *-teilo* ‘Nichtteilnehmer,’ *-teil* ‘Unteilhaftigkeit,’ OE *ā-dēlan* ‘separate, part.’ MHG *ā-tüeme* ‘ungewöhnlich, unziemlich; schwach,’ OE *ā-dēman* ‘deprive of; try, afflict’: *dēman* ‘judge, decree; condemn, doom; consider, deem,’ MHG *tuom* ‘Macht, Würde, Stand.’ MHG *ā-wegec* ‘vom Wege abgekommen, verirrt,’ *-wicke* ‘Umweg,’ OHG *-wikki*, *-wiggi* ‘*avium*, *devium*, unwegsame Gegend,’ *-wekkōn*, *-wickeōn*, *-wiccōn*, *-wiggōn* ‘*deviare*, *exorbitare*,’ OE *ā-weg* ‘away’ (also *on-weg*, from which it could not come), *ā-wegan* ‘carry away, carry off,’ *-wecgan* ‘move away.’ OHG *ā-wikki*, *-wekke* ‘böse, schlecht,’ ME *wikke*, *wikked*, *wicked*, NE *wicked*, perhaps related to MHG *ā-wichen* ‘abweichen,’ *weich* ‘weich, schwach, furchtsam, feige.’ OHG *ā-wahst* ‘Unkraut.’ MHG *ā-wis*, *-wise* ‘Unart, mania,’ MLG *ā-wise* (and *af-wise*) ‘falsche, irrige Weise, Torheit, Narrheit,’ *-wīsich* ‘gegen die richtige Tonweise; töricht, unsinnig,’ *-wisen* ‘Torheit treiben,’ MHG *ā-wisec* ‘unsinnig’ (apparently two different words, MHG *wise* ‘Weise’ and *wise* ‘weise’). MHG *ā-witze* (and *ab-witze*) ‘Unverstand, Wahnsinn,’ MLG *ā-witte* ‘Dummheit,’ OHG *ā-wizilōs* ‘losgelassen im Unsinn,’ *-wizzōd*

'delirium,' *-wizzōn*, MHG *-witzen* 'von Sinnen sein, delirare.' MHG *ā-werc*, *-wirch*, *-würke*, OHG *ā-wurikki* 'stuppa, Werg.'

20.02. Besides the OE words included in the above, a large number occurs which may be set down as having the prefix *ē-*. Many of these have a negative or pejorative sense. Under the stress the prefix appears regularly as *ē-*; when unstressed as *ā-*. In the latter case only could there be any doubt as to the origin, and not even here if the stressed *ē-* occurs in closely related words or if the meaning of the word excludes the derivation of *ā-* from Germ. *uz-*. Many other words not here included may properly belong in the list. For, as in Lat. *ē-*, the prefix may be simply intensive or serve to give a verb a perfective meaning, thus falling together with the use of Germ. *uz-*. The Norse must originally have had this prefix and probably retained it in words which can no longer be definitely recognized. For here *ē-* would coincide with *an-*. However, a few cases may be regarded as having *ē-* where the meaning of the compound could not be accounted for with an assumed prefix *an-*.

OE *ā-*, *ā-bære* 'notorious,' *ā-barian* 'disclose, make public': *bær* 'bare.' OE *ā-blāce* 'pale': *blāc* 'bright, white; pale,' NHG *bleich*, OE *ā-blican* 'shine forth, appear, be bright,' *ā-blācian* 'become pale,' *-blācan* 'make pale, whiten, bleach.' OE *ā-*, *ā-celma*, Merc. *ē-cilma* 'chilblain,' *ā-calan* 'become cold.' OE *ā-cyrf* 'clippings,' *ā-ceorfan* 'cut off, cut down': *ceorfan* 'cut, carve.' OE *ā-cnōsle* 'degenerate, not noble': *cnōsl* 'progeny, family.' OE *ā-fielle*, *-felle* 'peeled': *fell* 'skin.' OE *ā-fyrmþa* 'sweepings, rubbish' (*or-fierme* 'untidy, squalid; destitute; worthless'): *fiermþ* 'cleansing, washing,' *feorm* 'feeding, food; use, benefit,' *feormian* 'feed, support; benefit; clean, polish.' OE *ā-gift* 'repayment,' *ā-giefan* 'restore, repay.' OE *ā-gilde*, *-gylde* 'without compensation, unatoned for (of man killed),' *ā-gieldan* 'repay, requite': *gield* 'payment, compensation.' OE *ā-gylt* 'trespass, offense,' *ā-gyltan* 'be guilty, incur guilt': *gylt* 'guilt.' OE *ā-gype* 'worthless, nugatory,' primarily 'hollow, empty': Norw. *gop* 'chasm, abyss,' OE *gēopan* (hiare) 'swallow.' OE *ā-hīw* 'want of color,' *-hīwe* 'pallid': *hīw* 'appearance; form; color,' *hīwian* 'color, paint; shape, form.' OE *ā-hlīep* 'violence, breach of peace' (*æt-hlīep* 'assault'), *ā-hlēapan* 'leap up,' OS *a-hlōpan* 'hinauflaufen' (Icel. *á-hlaup* 'onset, attack, assault' is ambiguous). OE

ā-lāte 'divorced woman; desert place,' *ā-lātan* 'send forth; let go, give up; let alone, leave, desert.' OE *ā-melle* 'insipid': *milisc*, *mylsc* 'honeyed, sweet,' Goth. *miliþ* 'honey.' OE *ā-menne*, *-men* 'depopulated, desert': *mann*. OE *ā-mette*, early *ē-mōte* 'leisure, want of occupation,' *-mettig* 'at leisure, free from (occupation); deprived of, without; empty': OLG *mōta*, OHG *muoza* 'opportunity, freedom, free time, leisure, Musse.' OE *ā-mōd* 'out of heart, dismayed' (*or-mōd* 'discouraged, despairing'): *mōd* 'mind, heart, courage.' OE *ā-mynde* 'forgetfulness': *gemynde* 'mindful.' OE *ā-note* 'useless': *notu* 'use.' OE *ā-rist* 'resurrection; origin; pedigree,' *ā-risan* 'stand up, arise, originate,' OS *a-risan* 'sich erheben, auferstehen.' OE *ā-sceare*, *-scære* 'unshorn, with untrimmed hair,' *-scyrian* (**skarjan*) 'separate; deprive, purify': *scieran* 'shear, cut.' OE *ā-sceda* 'refuse': *scādan* 'divide, separate, scatter.' OE *ā-smogu* 'slough, cast off skin (of snake)': *smūgan* 'creep or penetrate gradually,' *smygel* 'burrow,' *smocc* 'smock-frock, shift.' OE *ā-sprynge* 'spring (of water), fountain; origin,' *ā-springan* 'spring up.' OE *ā-swind* 'inert,' *ā-swindan* 'languish away, become enervated.' OE *ā-prot* 'disgust, weariness,' *-þrýt* 'troublesome, tedious,' *ā-þrietan* 'weary, bore,' etc. OE *ā-wāde* 'without clothes': *wāð* 'dress, clothes.' OE *ā-wēne* 'hopeless, uncertain, doubtful,' Icel. *á-væni* 'faint hope; hint': *vænn* 'hopeful,' OE *wēn* 'hope.' OE *ā-wielm* 'spring, fountain,' *ā-weallan* 'gush forth,' OS *a-wallan* 'herausströmen.' OE *ā-wyrp* 'rejection; what is rejected,' *ā-weorpan* 'throw out, throw away, throw down; expel, degrade; reject, divorce,' OS *a-werpan* 'wegwerfen, totwerfen.' OE *ā-*, *ā-wyrðla* 'injury,' *ā-wierdan* 'injure; corrupt, deprave; destroy,' *-weorþan* 'perish, become worthless': Goth. *fra-wairþan* 'be corrupt,' *-wardjan* 'corrupt.'

20.03. A good proportion of those with unstressed *ā-* might also be added, tho here there is the possibility of an original *uz-*. The following may be suspected of having the prefix *ē-*: OE *ā-fēman* 'foam out, breathe out'; *-faran* 'go out, depart'; *-feallan* 'fall down; fall in battle; fall off, decline, decay'; *-habban* 'restrain'; *-haccian* 'pick out'; *-midlod* (*un-mīdlod*) 'unrestrained'; *-niman* 'take away, wegnehmen'; *-rāfian* 'unravel, unwind' (Icel. *reifa* 'swaddle'); *-rýpan* 'strip off'; *-seonod* (unsinewed) 'relaxed'; *-swengan* 'shake off, cast off'

(MHG *ā-swinc*); -*teran* 'tear away'; -*þiedan* 'separate' (*ge-þiedan* 'join, associate'); -*webb* (*ā*- probably due to the *w*, also *ō-webb*) 'woof'; -*wenian* 'disaccustom, wean (child)': *wenian* 'accustom'; -*wēstan* 'lay waste, verwüsten'; -*wriþan* 'unbind.'

21. Examples for prefixed *ō*- in Germanic are certain.

21.01. OE *ō-custa* 'armpit': No. 6.03. OE *ō-fer* 'Ufer': No. 7.05. OE *ō-gengel* 'bar, bolt': Germ. **gangila-* 'something to hold with,' perhaps pre-Germ. **zǵhonǵhelo-*, with which compare **soǵhōǵh-* in Gr. *ὀκωχή* 'prop, hold,' *ὀκωχέω* 'hold': *σχεδία* 'a cramp or holdfast': *ἔχω* 'hold.' OE *ō-heald*, -*hield* 'sloping,' OHG *ō-*, *ua-*, *uo-hald* 'proclivis, divexus, obliquus,' *uo-haldī* 'praecipitium, crepido, abruptum,' *uo-haldīg* 'clivus': *hald*, OE *heald* 'bent down.' OE *ō-lācan*, -*leccan*, -*liccan*, -*lehtan* 'treat gently, soothe, please, flatter, propitiate,' -*leccung* 'soothing, flattery; favor; allurement': MLG *laken* 'abnehmen, minder werden,' *lak* 'schlaff, lose,' ON *lacr*, *lākr* 'indifferent, poor,' Gr. *λίγω* 'stay, abate; leave off, cease,' *λαγρός* 'lax, slack, loose, pliant,' etc. OE *ōst* 'knot (in tree); knob,' IE **ō-zdo-*: **o-zdo-*, Goth. *asts*, No. 18.01. OE *ō-webb*, -*wef* 'woof': *webb* 'web,' *wefan* 'weave.' OE *ō-wisc* 'border': ON *visk* 'wisp (of hay); handful (of wool),' OHG *wisc* 'Wisch.' OS *ō-bult* Ess.Gl. 'anger' (OE *ǣ-byld*, *ō*: *ē* as in OHG *uo-mād*: *ā-mād*): OS *belgan* 'be angry,' *abolgan* 'angered,' probably has Germ. *ē-* not *uz-*. OHG *uobo* 'colonus,' MHG *uop* 'Landbau,' pre-Germ. **ō-bhwo-n-*, with ablaut as in Lat. *superbus*: Skt. *bhāvayati* 'bringt hervor, erzeugt, hegt, fördert, übt aus,' *ā-bhū-h* 'help; helper,' OHG *bū* 'agriculture,' *būan*, *būwan* 'bauen, bebauen.' OHG *uoben* 'üben' and all the Germ. words associated with it may be thus explained. Or it is possible that Lat. *opus* and its group are in part incorporated in the Germ. words. OHG *uo-chalo*, *ua-chalo* 'bald': *chalo*, *kalo* 'bald.' OHG *uo-chumil*, -*qumil*, -*chumilo*, -*quemilo*, -*chumiling* 'racemus, acinus,' thought of as an addition or increase, compare Skt. *ā-gama-h* 'Ankunft; Erwerb, Besitz'; *ua-qhuemo* 'posterus, Nachkomme,' *ua-qhumft* 'successio, Nachfolge,' Skt. *ā-gati-h* 'Ankunft,' *ā-gantu-h* 'Kömmeling, Fremdling, Gast.' OHG *uo-staft* 'Stück Zeug oder Leder als Flicker, patch.' This seems to be an old word, Germ. **stafta-* 'packing,' base **steb-* 'press down, stamp, step.' OHG *ō-wahst*, -*wast*, *ua-*, *uo-wahst*

'incrementum, stirps, primitiae, nutrimentum': *wahst* 'Wachstum, Wuchs': Icel. *á-vöxtur* 'fruit, produce, growth,' with prefix *ē-* or *an-*, OE *ā-weaxan* 'grow, up, arise,' OS *a-wahsan* 'erwachsen, aufwachsen,' with *ē-* or *uz-*. OHG *uo-zarnen, -zernen, -zirnen, -zurnen* 'spernere, aspernari': Goth. *ga-tarnjan* (tear away) 'remove,' in the expression *at þaimēi gatarniþ ist sunja* 'from whom the truth is removed (torn away),' translating ἀπιστερημένων τῆς ἀληθείας '(of men) destitute of the truth' (Tim. VI, 5), properly 'robbed of, deprived of,' *ga-taurnan* 'wear away, vanish away,' Du. *tornen* 'sich auftrennen,' OE *ā-teran* 'tear away, remove,' Skt. *ā-dr̥ṇāti* 'split, open.' MHG *uo-sedel* 'vectis,' *nā-sedel* 'portentacula, postentacula,' written *nassedel, nossedel*, with *-ss-* from *-hs-*, OHG **nāh-sedal*. This form apparently took the place of *uosedel*, which must be an old word, pre-Germ. **ō-setlo-* 'on-sit, branch,' with which compare **ō-zdo-* in Goth. *asts* 'Ast,' OE *ōst* 'knot, knob,' and **ō-sedlo-* in MHG *uo-sezzel* 'Aufsatz.' The prefix *ō-* is used in a considerable number of words denoting a growth or protuberance as in several words above and in No. 6.26.

FRANCIS A. WOOD.

LA JOLLA, CALIFORNIA.

WAS THE CAPITOLINE TRIAD ETRUSCAN OR ITALIC?

[The Capitoline Triad was in the strictest sense an Etruscan invention. There are traces in Roman religion, however, of an earlier association of Jupiter, Mars, and Quirinus, which, while too rudimentary to be regarded as a "triad", might have furnished the inspiration for the new cult of the Capitolium.]

Since the discovery of the rich remains of Etruscan culture numerous elements of Roman civilization have been attributed to Etruscan influence. The Romans themselves recognized these gifted foreigners as their teachers in many fields, and modern scholars have sometimes outstripped them in finding Etruscan origins of Roman customs, institutions, and cults. In more recent years, with the discovery of extensive remains of an earlier Italic culture in Latium the tendency of belief has to some extent been reversed. The danger now is that in seeking for the Italic elements in the civilization of early Rome we may perhaps give too little attention to the real and valuable contributions of the Etruscans. This discussion of the beginnings of the Capitoline Triad attempts to be neither pro-Italic nor pro-Etruscan, but to present the available evidence for the existence in early Italic religion of a triad cult corresponding to the Capitoline Triad of later Rome.

The Capitoline Triad, that is the cult of Jupiter, Juno, and Minerva which occupied the chief place in the state religion of Rome, has ordinarily been regarded as an Etruscan invention. The deities themselves are all Italic,¹ it is true, but the combination of the three into an important political cult has been attributed to the Etruscan genius for organization. According to a well-known statement of Servius a Capitolium was the *sine qua non* of any city founded by the Etruscans.² Ancient traditions ascribe the establishment of the Capitolium in Rome to the political ambitions of the Tarquins, and it has been assumed by

¹ L. R. Taylor, in *Local Cults of Etruria*, has shown that the usual religious procedure of the Etruscans was to adopt and develop deities which they found already established in the Italic communities in which they settled.

² Servius, *ad Aen.* I 422; cf. Vitruvius, I, 7.

modern scholars that the triad cult was imported from Etruria, as were the artisans and artists who constructed the temple.³

The evidence afforded by the Calendar of Numa supports this assumption. Not only does the cult to the triad fail to appear in the list of early festivals, but two of the deities are apparently not native to the early state religion of Rome. Juno and Minerva are known to be of Italic origin, but at Rome they appear in no public festival, nor has either of them a *flamen*.⁴ Whether Tarquin chose for his new Capitoline cult goddesses who by that time had been established in Roman religion, or whether Juno and Minerva made their first appearance in Rome as the companions of Jupiter Optimus Maximus, is a question on which there is no evidence. It has been suggested that both the goddesses of the triad were imported from the Etrusco-Italic town of Falerii, where both were important deities, Juno unquestionably from an early period.⁵ The decidedly political character of

³ Livy, I, 56.

⁴ The possession of a *flamen* places a deity unquestionably in the earliest stratum of the organized religion of Rome. The absence of a *flamen*, however, is a less certain indication that a cult is not native, as our knowledge of that priesthood is fragmentary. Of the gods represented in the early calendar, Robigus, Liber, Neptune, Consus, Ops, Saturnus, and Fons are not known to have had *flamines*. While it is probable that a deity of sufficient importance to be included in a Capitolium would have been assigned a *flamen*, at least one god who held his ground in the later religion, Saturn, had none. See Wissowa, *Religion und Kultus der Römer*, 2nd ed. (1912), p. 504, n. 4.

⁵ Early votive objects, dating at least from the VIth century B. C., were found in a "stips votiva" of Juno's temple at Falerii, though the temple itself was of later date. Not. Scav., 1887, p. 102; L. R. Taylor, *Local Cults of Etruria*, pp. 72-73.

Of Minerva no records are so early as those of her establishment in the Capitolium at Rome. The earliest actual evidence of her worship at Falerii is an inscription from Falerii Novi of which the *terminus post quem* is 241 B. C. (CIL., XI, 3081; L. R. Taylor, *op. cit.*, pp. 74-75), but the belief that Minerva Capta of the Caelian was brought from Falerii at the time of its destruction in 241 B. C. suggests that her cult was an important one in that city from earlier times. She is mentioned by Varro, *L.L.* V. 74, as a Sabine goddess, but it is to be noted that Varro classes her as one of the *novensides* from Sabinum and not among the deities established in Rome at the time of the union of Latins and Sabines under Tatius.

Any hypothesis which would date Minerva's appearance in Rome

the Juno of Falerii would have made her an appropriate choice for the purposes of the Capitolium, while Minerva might have claimed the attention of the Tarquins by reason of her connections with industry.⁶

In contradiction of this belief in the Etruscan origin of the triad we have an unequivocal statement of Varro (*L. L.* V. 158) that there was a Capitolium Vetus, an earlier cult to Jupiter, Juno, and Minerva on the Quirinal. The name in itself constitutes a claim that this cult was a predecessor of the later Capitolium, and its position on the Quirinal suggests that it belonged to the period when the Quirinal had not yet been joined with the other hills. The existence of this earlier Capitolium rests, moreover, not only on the evidence from Varro. Martial (V, 22, 4) refers to the "anticum Jovem" on the Alta Semita, and mentions (VII, 73) a point on the Esquiline whence one may see "hinc novum Jovem, inde veterem".^{6a} That there was a Capitolium Vetus on the Quirinal, whatever its character, is beyond question. Beyond question also is the fact that it was considered by the Romans as the predecessor of the later Capitoline cult. This is shown not only by its name and by the references to it in Varro and Martial. A number of inscriptions have been brought forward by Mommsen,⁷ which prove that the two Capitolia were regarded as parallel, and both political in character. On both the Capitoline and Quirinal were found tablets set up by the people of Asia after the wars with Sulla, bearing inscriptions to Jupiter Capitolinus and the *populus Romanus, benevolentiae beneficique causa*. In one case the inscription found on the Quirinal was plainly a duplicate of that

earlier than the Etruscan period must, in any case, explain her absence from the early calendar.

⁶ Fell, *Etruria and Rome*, pp. 72-73.

^{6a} Varro alone, it is to be noted, defines the Capitolium Vetus as a triad of Jupiter, Juno, and Minerva, while Martial makes the distinction only between the two Jupiters.

A further reference to the *vetus capitolium* in Valerius Maximus, IV, 4, 11 seems to me inconclusive. The context fails to show whether the term involves formal distinction between an old and a new Capitolium, or whether the words "veteris Capitolii humilia tecta" are merely a reference to the frugality and simplicity of the early days.

⁷ CIL., I², pp. 532-4.

from the Capitoline, in the other cases they were of similar types but not identical in phraseology.

It is impossible to believe that so important a cult as that of Jupiter, Juno, and Minerva, if it had existed at the time the calendar was formulated, would have been totally ignored. An interpretation of the *Capitolium Vetus* has only to explain, therefore, why the Romans considered it the predecessor of the later Capitoline cult.⁸ In explanation of its character the only positive hypothesis which has been offered is that of Wissowa,⁹ who could account for the Romans' association of the two as "*Capitolium*" and "*Capitolium Vetus*" on the ground that the latter was a political triad, but composed of three native Roman deities, Jupiter, Mars, and Quirinus. The hypothesis is attractive, and offers besides an interesting explanation of hints recurrent in literature of some relationship of Jupiter with Mars and Quirinus. Its credibility depends, however, upon a question which is not yet settled, namely, whether a triad cult was native to Italic religion or was a Greco-Etruscan invention. I shall attempt to cite what evidence there is in Roman religion and literature for the existence of this native triad.

The character of the deities in itself lends plausibility to the hypothesis and to some extent associates these three. In the list of gods in the early calendar Jupiter, Mars, and Quirinus hold a somewhat unique position, as being farther dissociated than the rest from their immediate functions,¹⁰ and therefore farther advanced in their development from animistic *daemones* or forces of nature to individualized deities. These three at least were well on the way to becoming Gods in the later sense of the word at the time when the calendar was formulated. Jupiter was still the sky, worshipped at the *Vinalia* as the bringer of good weather for the vines, but he was also a god who watched over the relations between men and between peoples, who guarded oaths and fair dealing.¹¹ Mars was so far dissociated from his

⁸ Its consideration as such would be sufficient to account for Varro's assumption that it was identical with the later *Capitolium*.

⁹ *Religion und Kultus der Römer*, 2nd ed. (1912), p. 41; cf. p. 23, n. 2.

¹⁰ In contrast with Ceres, Vesta, Janus, Saturnus, Consus, Robigus and many others, down to Pomona of the orchards.

¹¹ These aspects are evident in Jupiter Feretrius, Jupiter Latiaris, Jupiter of the *fetiales*; Paul. Fest., 81, L; Livy, I, 24, 7.

functional origin that it is still a matter of dispute whether his function as evidenced in the calendar was agricultural or military.¹² Quirinus also can be associated definitely with no specific function. While it is to be presumed that he, like other Italic deities, was originally worshipped only as a force of nature to be propitiated, there is no well-founded hypothesis as to what his animistic origin was. This obscurity of his function is significant in the case of Quirinus, in the face of clear evidence that he occupied a position of importance in the early state religion.¹³

As positive evidence for the association in early religion of Jupiter, Mars, and Quirinus, several references in literature mention a special distinction accorded to the *flamines* of these three gods. In the ritual order of precedence¹⁴ the *Flamines* *Dialis*, *Martialis*, and *Quirinalis* are set apart from the others, preceded by the *Rex Sacrorum*, succeeded by the *Pontifex Maximus*, while the other twelve *flamines* were lower in rank than the *Pontifex Maximus*. Festus, it is true, lists separately each priest's claim to his position: "Rex, quia potentissimus. *Dialis*, quia universi mundi sacerdos, qui appellatur *Dium*. *Martialis*, quod Mars conditoris urbis parens. *Quirinalis*, socio imperii Romani Curibus ascito Quirino. *Pontifex maximus*, quod iudex atque arbiter habetur rerum divinarum humanarumque." Festus himself shows no consciousness of any special relationship, but their position apart from the other *flamines* and between the *Rex* and the *Pontifex Maximus* cannot be accidental.

The same ritual order is occasionally preserved in prayers. In the rite of the *devotio*¹⁵ the first deity addressed is Janus,¹⁶

¹² Wissowa upholds the theory of his military origin, Warde Fowler's *Roman Festivals* and Bailey's edition of the *Fasti*, Book III set forth his agricultural functions.

¹³ The place assigned to his *flamen* among the three *flamines maiores* (see below) is sufficient evidence of his one-time importance.

¹⁴ Festus, 198, L.

¹⁵ Livy, VIII, 9, 6.

¹⁶ Cicero, *De Nat. Deor.*, II, 67 gives as the usual order of deities to be addressed Janus first and Vesta last; cf. Ovid, *Fasti*, I, 171; Macrobius, *Sat.*, I, 9, 4; I, 16, 25. The Romans' own explanation of this order was Janus's character as god of beginnings. Since he was given his position as first to be addressed undoubtedly before his develop-

whose priest was the Rex Sacrorum,¹⁷ and his name is followed by those of Jupiter, Mars, and Quirinus. At the rustic Ambarvalia, before the prayer to Mars, there were preliminary offerings to Janus and Jupiter.¹⁸ This same order of precedence appears as late as the second and third centuries of the Empire in the list of piacula offered by the Fratres Arvales.¹⁹ The gods named are Janus, Jupiter, Mars, the Juno of Dea Dia, and several classes of deities which vary in different lists. Here, as in the prayers of the old Ambarvalia, Quirinus is omitted altogether. These scattered records of ritual procedure seem to show merely the order of priority of the deities and in no instance indicate any special significance in the grouping of Jupiter, Mars, and Quirinus.²⁰ Quirinus's failure to appear parallels his decline in importance in Roman religion, and we may perhaps guess that with his decline his name dropped out of lists where it originally occurred. The prayers as they are preserved, however, are largely negative in their evidence concerning a triad, and prove only that, whatever their position in earlier times, there survived no consciousness of a special bond uniting Jupiter, Mars, and Quirinus.

The place of distinction assigned to the *flamines* of the three is much more significant, and recurs frequently throughout Roman literature. Gaius (I, 112) and Festus (*epit.*, 137) contrast the three *flamines maiores* who were patricians with the others, the *minores*, who might be plebeians. Sometimes the three are mentioned as the "flamines" par excellence, while others are named specifically when they are named at all.²¹

ment into a god of beginnings, there may be also an historical reason for his precedence. The fact that his priest is the Rex Sacrorum seems to me significant.

¹⁷ Ovid, *Fasti*, I, 318; Varro, *L.L.*, VI, 12; Paul. Fest., p. 9.

¹⁸ Cato, *De Re Rustica*, 141.

¹⁹ Henzen, *Acta Arvalium* for 183 A. D. (Feb. 8 and May 13) and 224 A. D. (Nov. 7).

²⁰ The prayer of the fetials, indeed, changes the order to "Jupiter et tu Jane Quirine, diique omnes." . . . (Livy, I, 32, 10.)

²¹ Unfortunately little is known of the *flamines minores* by the time of the late Republic. It has been suggested that only the major flamen-ships were filled regularly, though the names of others survived to be recorded by Festus. Servius, however, (*ad Georg.* I, 21) mentions a *flamen* as performing the rite to Ceres and Tellus, presumably the Flamen Cereis.

Cicero's mention (*de Domo*, 38) of the "flamines" as patricians must refer only to the *maiores*. Livy (I, 21) mentions the "flamines" as participants in the rite to Fides in a context where clearly only the priests of Jupiter, Mars, and Quirinus are included.²² Servius speaks of these three *flamines* as if he knew of no others, comparing the free life of the priests of Mars and Quirinus with the fettered existence of the Flamen Dialis.²³ St. Augustine believed that only three Roman gods, Jupiter, Mars, and Quirinus, were accorded the honor of this priesthood.²⁴ From many sources it is clear that the *flamines* of Jupiter, Mars, and Quirinus formed a group of senior priests who managed to hold a lasting place in the Roman hierarchy, while the lesser *flamines* practically disappeared, surviving in some cases in name only or as a group to be distinguished from the *maiores*. The continued survival of the Flamen Quirinalis long after his duties had so far declined that he was given other offices to perform²⁵ is a proof that Quirinus's importance in earlier times was comparable to that of Jupiter and Mars. It can hardly be taken, however, as a significant proof of an association of the three into a triad in the later sense of the word.

More significant evidence in proof of a triad would be the association of the three priests in the performance of religious rites. Of this there is one instance in Roman religion, in the early rite to Fides, which Livy dates from the time of Numa.²⁶ The *flamines*, by context clearly those of Jupiter, Mars and Quirinus, their right hands bound to the fingerprints as a symbol that faith (*dextra fidesque*) is inviolable, drive to the shrine of Fides on the Capitoline and perform the sacrifice there. The association in a common rite is unquestionably significant, although less important as evidence because the cult is that of another deity than those served by the priests.²⁷

²² Gellius, XV, 27, 1, describes the inauguration in the *Calata Comitia* of the Rex Sacrorum and the *flamines*; the association with the Rex suggests that the *maiores* are meant, though this of course is not certain.

²³ *ad Aen.* VIII, 552.

²⁴ *de Civit. Dei*, II, 15.

²⁵ Warde Fowler, *Roman Festivals*, p. 324.

²⁶ Livy, I, 21.

²⁷ It is tempting to speculate that Fides may be an offshoot of Jupiter in his political character, and (with Wissowa, *op. cit.*, 53-54 and Frazer,

I am inclined to discount as evidence the reference of Servius²⁸ to Salii dedicated to Jupiter, Mars, and Quirinus, since we know of no early cult to Jupiter in which Salii participated. But Servius's error, if it is permissible to assume that it is an error, shows the survival of the same special status accorded to these three deities as is evidenced in the distinctions of the *flamines maiores*.

A single instance has been cited of the association of Jupiter, Mars, and Quirinus in the rite of the *fetiales*.²⁹ In making two treaties with the Carthaginians the Romans swore in the first instance by Jupiter Lapis, according to an ancient custom, and in the second by Mars and Quirinus. The context implies, however, that the oath by Mars and Quirinus was unusual rather than part of the customary procedure, and that Jupiter was mentioned in this second oath is only an assumption from other passages describing the making of treaties. Polybius continues by quoting only the oath by Jupiter Lapis, and leaves us to assume that those by Mars and Quirinus were made separately. No other references to the right of the *fetiales* include the three deities. Livy (I, 24, 7) mentions Jupiter only; in I, 32, 10 he prescribes the prayer, "Jupiter, et tu Jane Quirine," continuing with "dii caelestes omnes." In IX, 1, 7 he refers vaguely to the "dis arbitris foederis," while Dionysius (II, 72, 6) mentions Jupiter and τοὺς ἄλλους θεούς. The deities included with Jupiter vary with the occasion, and the whole rite seems to belong to Jupiter Feretrius, in whose temple were kept the sceptre and the *lapis silex* used in the rite.³⁰

Of more importance as evidence for an embryonic triad is the offering of *spolia* to the three gods. There were three grades

Ovid's *Fasti*, Vol. IV, p. 165) to find significance in the association of Fides with the Jupiter on the Capitoline, *Dius Fidius* of the Quirinal with the Jupiter of the Capitolium Vetus, and *Fisus Saneus* at Iguvium with *Trebus Jovius* and *Tefer Jovius* in the rite to Jupiter, Mars, and *Vofionus* (Iguvine Tables I and VI). If this interpretation were accepted we should have in the rite to Fides a significant association of the priests of the three deities in the performance of the cult of one of the three.

²⁸ *ad Aen.* VIII, 663.

²⁹ Polybius, III, 25, 6, cited by Wissowa, *op. cit.*, p. 23, n. 2.

³⁰ Paul. Fest., 81.

of *spolia*,³¹ the *opima* offered to Jupiter, the *secunda* to Mars, the *tertia* to Quirinus. Festus³² records several details which are significant. The *spolia opima* are offered to Jupiter Feretrius with the sacrifice of a bull; the *secunda* are dedicated to Mars at his altar in the Campus with his peculiar victims, the *suovetaurilia*; the *tertia* are offered to Janus Quirinus with the sacrifice of a young ram.³³ In view of other references which mention Jupiter, Mars, and Quirinus as the gods to whom *spolia* are given, it is reasonable to assume that Quirinus and not Janus is the important factor in the doubled name.

Here we find an association which shows a real relationship in function; the three are worshipped under the same aspect, as appropriate recipients of the *spolia*, and are arranged in order of their importance. It is to be noted, however, that even in this case they are not worshipped in the same place nor in a common rite. Each receives his own peculiar victim at his own centre of worship, and presumably at the hands of his own priest. They are not a triad in the sense of three deities combined in one cult, but this triple offering shows that there were in early Roman religion the beginnings of a triad, which even without the aid of foreign influence might in time have developed into such a cult.

The Iguvine Tables, the best source of evidence concerning early Italic religion outside of Rome, have supplementary evidence to offer. At the Italic town of Iguvium there is record of an early festival in which three deities are addressed by a common title and associated in a common rite.³⁴ In the lustra-

³¹ Servius, *ad Aen.* VI, 860; Plutarch, *Marcellus*, 8.

³² Festus, 204.

³³ It is to be noted, however, that the ram is the victim usually offered to Janus, while Quirinus's victim is unknown. The same combination, "Janus Quirinus," occurs in the prayer of the fetials quoted by Livy, I, 32, 10. Macrobius (*Sat.*, I, 9, 15) names Quirinus as one of the titles of Janus, explaining it by the fact that Janus is "bellorum potens" and called Quirinus from the Sabine word for spear. Quirinus was in the Augustan age the established title of the Janus of the Argiletum whose doors were closed in time of peace (Hor., *Odes*, IV, 15, 9; *Mon. Ancy.*, 2, 42; Suet., *Aug.*, 22), and Livy's use of the double name may be a contamination from the Augustan Janus Quirinus.

³⁴ Iguvine Tables Ia and VIa and b; Buck, *Oscan and Umbrian Grammar*, pp. 262-277.

tion of the *arx* (*Ocris Fisius*) Jupiter, Mars, and Vofionus are worshipped under the title of Grabovius. In a ritual procession around the *arx*, sacrifices of three oxen are offered to Jupiter "ante portam Trebulanam," to Mars "ante portam Tesenacam," to Vofionus "ante portam Veiam". Following the offering outside each gate a sacrifice is made "post portam" to another deity, three pregnant sows to Trebus Jovius, three sucking pigs to Fiskus Sancius, three lambs to Tefrus Jovius. At the completion of the six offerings three young oxen are offered at different places³⁵ to Mars Hodius (*ad aedem Joviam*) and Hontus Cerrius (*ad aedem Coredii*).

This festival shows a farther development of a triad than any at Rome. The three deities are not only worshipped in the same rite and by the same ministrants, but they receive the same sacrifice and are addressed with the same prayers. The purpose of the Iguvine cult, while it is termed the "lustration" of the *arx*, is apparently not wholly purificatory. While the offering is called a *piaculum*, only a part of the prayer is devoted to the expiation of unwitting errors and omissions.³⁶ The address to each god begins and ends with a general entreaty for protection and favor ("favens sis, propitius sis") for the *arx*, the state and its name, for the rulers, rites, men, flocks, and crops ("salvam servato arcem" . . .). The rite seems to have acquired a political aspect in form and in purpose, and so far as its character is concerned might have occupied in Iguvine religion much the same position as that held by the later Capitoline cult in Rome. It falls short of being a triad cult chiefly by the absence of any common shrine to Jupiter, Mars, and Vofionus.³⁷

³⁵ VI b, 43 and 45; I b, 1 and 4.

³⁶ VIa, 27-32.

³⁷ While the eight sacrifices included in the lustration might seem to indicate a general invocation to the gods of the state rather than the performance of a triad cult, it is interesting to note that all the deities included seem to be interrelated in name. Of the three worshipped inside the gates two are connected with Jupiter by the title Jovius, the third is parallel to *Dius Fidius*, an offshoot of Jupiter in Roman religion. Of the two worshipped at the end of the procession one is clearly a special aspect of Mars, while *Hontus Cerrius* (*Serfi*) bears the title which is attached to Mars in the rite of the lustration of the people (Table VI b, 58, 61; VII a, 6, *passim*).

The evidence from the Iguvine Tables thus shows that there were in Iguvium as in Rome the beginnings of a triple cult, which had advanced farther there than in Rome toward a "triad" in the later sense of the word. There are evident in Iguvine religion several features of a triad cult which were not present in any Roman rite: the association of three deities in a common rite under a common title, the performance of a sacrifice to the three by the same priests, with the use of the same victims and prayers. In the religion of both places, however, the triad seems to have remained in a somewhat embryonic stage. While it might have developed independently into a cult similar to that introduced by the Etruscans, its potentialities were obscured if not lost altogether in the flood of new influences from Etruria. It may be that the idea of a triad, still in a rudimentary stage in Roman religion, was taken up, as were Italic deities and rites elsewhere, by the Etruscans, who formulated and organized it into the state cult of Jupiter Optimus Maximus. The combination of Jupiter, Mars, and Quirinus into a triad cult, which was undoubtedly in process before the coming of the Etruscans, was yet so slightly impressed upon Roman religious organization at the time of its displacement by the Etruscan triad of Jupiter, Juno, and Minerva that the Romans of later times, with all their conservatism in matters of religion, were not conscious of its existence.

The evidence from early Italic religion in support of Wissowa's explanation of the *Capitolium Vetus* is largely negative, and we are still left with only hypothesis to solve the contradictions of the sources. The belief that it was a pre-Etruscan triad cult is not indispensable to an explanation of the name of "*Capitolium Vetus*". The acquisition of a decidedly political character by a Jupiter of the Quirinal would be sufficient to account for its position as parallel to the later *Capitolium*. If this Jupiter of the Quirinal had been regarded, further, as the most important among the community's three chief deities, possibly even associated with the other two in some rite like the lustration of the *arx* at Iguvium, there would be an added reason for the survival of a special relationship between the "*antiquum*" and "*novum Jovem*". The only hypothesis which rests on actual evidence is that the *Capitolium Vetus* was an old cult to Jupiter, the chief protector of the Quirinal settlement, the preeminent

deity among the three to whom that community gave first place in its religion. The Capitoline Triad of later Rome must be regarded in the strictest sense, therefore, as an Etruscan invention, but there were present in earlier Roman religion sufficient elements of such a combination to have furnished the inspiration for the new cult.

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THE DATE OF MANILIUS.

[A review of the passages quoted by Schanz, taken in connection with declarations in the latest poems of Ovid, seems to fix the date of Manilius during the last years of Augustus. It is also shown that the characters produced under some of the constellations are Augustan. It is also held that it would be unethical to present under Tiberius so much material apparently referring to the time of Augustus.]

I.

Schanz considers the problem of the date of Manilius,¹ and quotes from the *Astronomica* seven passages² bearing on the question. On the basis of a reference to the trophies of Pompey he decides for a date later than 22 A. D., when the theater of Pompey was restored by Tiberius. However, as there is other material pertinent to the discussion, it seems not inappropriate to present another solution of the problem. In doing this we do not have in mind merely the solution, but rather the importance of the date in the discussion of the poems of the *Vergiliana Appendix*. The phraseology of some of the poems in this is closely related to that of Manilius who furnishes some of the earliest evidence bearing on the question of authorship.³

The nearest approach to a definite statement of the date is in (a.) 1, 898-99, where the defeat of the army of Varus is mentioned. This event was in 9 A. D., and the lines represent Germany triumphant. But there is in the passage no indication of the length of time which had elapsed when Manilius wrote. He has in a later passage (4, 715):

Flava per ingentes surgit Germania partus,

with reference to the physical characteristics of the Germans. He writes in an earlier verse (4, 692):

Et stupefacta suos inter Germania partus,

indicating that disaster had fallen on the country. The deter-

¹ Geschichte der Römischen Litteratur, II, sec. 363.

² (a.) 1,898; (b.) 4,764; (c.) 1,798; (d.) 4,934; (e.) 1,384; (f.) 5,513; (g.) 1,7.

³ R. B. Steele, *Authorship of the Aetna*, pp. 13-15; *Authorship of the Culex*, pp. 14-16.

mination of the date of this event will fix approximately the date for the Fourth Book. The material bearing on this must be gathered largely from Ovid who, in the poems written in Pontus, presents the same view as does Manilius of the German situation. Two passages written within the reign of Augustus set forth the same conditions as are given by Manilius. These are *Ex Ponto* 3, 4, 97:

Perfida damnatas Germania proicit hastas,
and *Tristia* 3, 12, 47:

Teque, rebellatrix, tandem, Germania, magni
Triste caput pedibus supposuisse ducis.

Of the same import are *ib.* 4, 2, 1-2 and 41-44, 2, 229-30. Ovid also mentions a report of the triumph of Tiberius in *Ex Ponto* 2, 1, 1 and 2, 5, 7, and associates it with the Rhine in 3, 4, 88 and 107-8. The importance of the triumph of Tiberius is also stated by Velleius Paterculus (2, 121, 1) *concussis hostium viribus*. Interpreting the words of Manilius in the light of those of Ovid and Velleius, we may safely hold that the Fourth Book was written not long after the triumph of Tiberius.

If it should be urged that the reference is to the operations of Germanicus in the reign of Tiberius, the importance of these must be considered, as well as the propriety of mentioning them in a work addressed to Tiberius. In regard to the first we quote the words of Furneaux:⁴

"Germanicus, whose chief recorded achievements are those of mere ravage and massacre, or ostentatious and futile obsequies to the remains of those who fell with Varus, or at the best barren victories in the field, balanced by disastrous retreats, and entailing untold requisitions on Gaul."

A writer seeking to win the favor of Tiberius could not have attained his end by emphasizing the operations of Germanicus. Tacitus⁵ freely sets forth the distrust of the emperor, and this is concisely set forth by Furneaux:⁶

"Hence the undisguised coldness and jealousy of Tiberius and Livia toward Germanicus and his house, and the suspicions, not the less real

⁴ *Annals of Tacitus*, Introduction, pp. 118 f.

⁵ *Ann.* 1, 7, 9; 1, 52, 1; 2, 5, 1; 4, 1, 1.

⁶ *Op. cit.*, p. 117.

because baseless, that the young man might turn his popularity to disloyal use."

Some other passages in Manilius certainly refer to the reign of Augustus. The most important of these is 1, 906-26, where, discussing the influence of comets, he gives as his text:

Civilis etiam motus cognataque bella
Significant,

and then mentions Philippi, Actium, and the operations of the Younger Pompey, concluding with the lines:

Sed satis hoc fatis fuerit. Iam bella quiescant
Atque adamanteis discordia vineta catenis
Aeternos habeat frenos in carcere clausa.
Sit pater invictus patriae; sit Roma sub illo
Cumque deum caelo dederit, non quaerat in orbe.

The events mentioned in the passage are those in which Augustus had a part, and two of them are given by Vergil, Philippi in *Georg.* 1, 489-90, and Actium in *Aen.* 8, 675 ff. The first lines which also refer to Augustus are a free adaptation of *Aen.* 1, 293 ff. The words *pater patriae* occur again in (g.) 1, 7 associated with *princeps*:

Hunc mihi, tu, Caesar, patriae princepsque paterque,
Qui regis augustis parentem legibus orbem,
Concessumque patri mundum deus ipse mereris,
Das animum.

The title was accepted by Augustus in accordance with the wishes of the people, the knights and the senate, but was declined by Tiberius, although it was frequently urged on him by the acclamation of the people.⁷ It is not found on his coins or inscriptions, and both Velleius and Valerius Maximus refrain from applying the title to Tiberius, although the latter uses other complementary terms: *certissima salus patriae* (4, 5, 3) and *princeps parens noster* (9, 11, *Ext.* 4). Considering the repeated refusals of Tiberius to accept the title, and the restraint of Velleius and Valerius, we conclude that there would have been a lack of propriety in its application by Manilius.

There are a few minor touches in the lines worthy of a brief

⁷ Tacitus *Ann.* 1, 72, 2.

mention. The words *pater invictus patriae* are an adaptation of those of Horace (*Sat.* 2, 1, 11) *Caesaris invicti*, with substitution of title for name. They also give the estimate of Augustus by the contemporaries of Manilius, as is shown by Ovid *Tristia* 4, 2, 44; 5, 1, 41. The reference to the world obedient to law is a suggestion from Horace (*Odes* 1, 12, 57):

Te minor latum reget aequus orbem.

The additional adjective in *augustis legibus* may not be *Augustan* as in astro Augusto (1, 384), yet we may hold that it was suggestive enough to prevent its use in a poem addressed to Tiberius. Compare for the same implication (5, 510), and also the words of Livy *augusta templa* (1, 29, 5).

In writing of Capricornus Manilius has (2, 508 f.):

. . . quid enim mirabitur ille
Maius, in Augusti felix quum fulserit ortum?

and a similar reference in (e) 1, 386 when comparing different stars. The imagery is borrowed from Horace (*Odes* 1, 12, 45-7), with the change of *Iulium* to *Augustum*. Before the time of Manilius *sidus* had become a purely complimentary term. This is shown by Vergil (*Aen.* 8, 681) and Ovid (*Ex Ponto* 3, 3, 2):

O sidus Fabiae, maxime, gentis, ades.

The contrasted terms are given with *nunc* . . . *post*, the latter taking the place of *olim* in *Aen.* 1, 289. A similar contrast of the earthly and the heavenly can be found in Ovid (*Met.* 15, 858-60; 868-70).

There is a reference to Agrippa, the Julian family and Augustus in (c.) 1, 797 ff. The descent of the Julian gens was a familiar Vergilian theme (cf. *Georg.* 3, 35), and the return to the sky was equally well known. The reference in the passage to the Thunderer is due to the temple of solid marble that was dedicated in 22 B. C. This is again referred to in 5, 289-90, Augustus being the main character portrayed.

The Fourth Book has two passages bearing on the question. The first has reference to the island Rhodes (c. 4, 764-6):

Est Rhodos hospitium recturi principis orbem,
Tumque domus vere solis, cui tota sacrata est,
Cum caperet lumen magni sub Caesare mundi.

The participle *recturi* is future to the time of the residence of Tiberius at Rhodes, and may refer either to the time of his adoption by Augustus, or to that when he assumed the reins of government. If the first interpretation is taken, it must refer to some time later than the death of Gaius in 4 B. C., or with more probability to the renewal of his tribunician power. This renewal, probably for life, was in 9 A. D. according to Suetonius (*Tib.* 16), or in 13 A. D. according to Dio (54, 28, 1); see Furneaux on Tacitus *Ann.* 1, 10, 7. Either date chosen as the time near to which Manilius wrote will be in harmony with that of the defeat of the Germans and the triumph of Tiberius. The second passage is in 4, 932-6, the last line of which is

Maius et Augusto crescet sub principe caelum.

Whether we read *crescet* or *crescit* the line expresses what Horace gives in *Odes* 1, 12, 51 *tu secundo Caesare regnes*.

However, there is one passage (5, 510-20) which may be interpreted as referring to a date within the reign of Tiberius. This begins

Hinc augusta nitent sacratis munera templis,

and also contains

Hinc Pompeia manent veteris monumenta triumphii
Non extincta acie, semper recentia flammis,

and the words *hinc lenocinium formae*. The first situation described must be taken as referring to the activities of Augustus in restoring and building temples. With reference to this we have the testimony of Suetonius (*Aug.* 30). The *Monumentum Ancyranum* (21, 4, 26) gives the value of the gifts, and (19, 4, 1; 21, 4, 30) a list of the buildings which were restored; cf. Suetonius (*Aug.* 29). Here are given the items on which Augustus based his declaration (*ib.* 28):

Urbem . . . excoluit adeo ut iure sit gloriatus marmoream se relinquere, quam latericam accepisset.

The key note of the third section is *lenocinium formae*. This is expressly denied for Augustus by Suetonius (*Aug.* 79) *omnis lenocinii negligens*. Seneca (*Dial.* 12, 16, 4) makes the same

denial for his mother, the first half of whose life fell within the reign of Augustus. If we accept as correct the dictum of Seneca (*Ep.* 114, 2) *argumentum est luxuriae publicae orationis lascivia*, and Maecenas as the best representative (*ib.* 4-7) the words of Manilius are preeminently fitted for the time of Augustus.

Because of the words *semper recentia flammis* the second section of the passage is taken as referring to the year 22 A. D. when, according to Suetonius (*Tib.* 47), the emperor restored the temple of Pompey which had been burned. The importance of the act is also set forth by other writers, Vell. Pat. (2, 130, 1); Seneca (*Dial.* 6, 22, 4); Tacitus (*Ann.* 3, 72, 4), although the last gives not the performance, but the promise, *Caesar exstructurum pollicitus est*. As the section occurs between two which refer to the time of Augustus, there would be a lack of harmony if an event in the reign of Tiberius intervened. As the last of the Fourth book was written *Augusto sub principe*, to place the Fifth book after 22 A. D. is to assume an interval of eight or more years between the writing of the two books.

The triumph of Pompey was in 60 B. C. and the theater was built in 55 B. C., so that there must have been an interval during which the *monumenta* were deposited in some other place. Some passages in Pliny, *N. H.*, have a bearing on this phase of the question. Following a laudation of Pompey he states in 7, 95, 26 (27): *hos honores urbi tribuit in delubro Minervae quod ex manubiis dicabat*. He also mentions in 37, 11, 5, as dedicated by Pompey, *dactyliothecam quae Mithridatis fuerat inter dona in Capitolio*. There is a statement of similar import sec. 18: *Primus Pompeius capides et pocula ex eo triumpho Capitolino Iovi dicavit*. He also states that Pompey in his second consulship, 55 B. C., dedicated a temple to Venus Victrix. With this evidence of the distribution of the material by Pompey, it is not necessary to assume that the words of Manilius must refer to the restoration of the temple by Tiberius. They may as well be taken as referring to the restoration by Augustus in 32 B. C.; cf. *M. A.* 20, 4, 9. If this interpretation is correct the Manilian passage was written throughout to present conditions under Augustus.

II.

The literary relationships of Manilius are fairly well defined. He drew freely from Lucretius, Vergil and Horace, but there are only a few indications of his use of the *Metamorphoses* of Ovid. He mentions the fable about Phaethon (1, 735 ff.):

Fama etiam antiquis ad nos descendit ab annis,

but neither here nor in 4, 834 ff. does the narrative, verbally at least, bear any resemblance to the story told by Ovid, and the suggestion may be from Lucretius (5, 670-739). What he tells of Deucalion (4, 831 ff.) is put within less than three lines, and the reference to Meleager is within four (5, 175 ff.). The account of Andromeda (5, 538-619) is practically of the same length as that in Ovid (*Met.* 4, 670-739), but it is in many respects a different story, there being only a few words that are the same, and these in different connections. A fair illustration of the two narratives is M. 613 and O. 740:

Perfundit liquido Perseus in marmore corpus:
Ipse manus hausta victrices abluit unda.

If known to Manilius, Ovid's treatment of these episodes could not have been more than suggestions. Yet similarities in diction point to the probable use of the opening lines of the *Metamorphoses*. This begins with *In nova* as does Manilius 3, 1. Ovid has (1, 7 and 16) *rudis indigestaque moles . . . sic erat instabilis terra*, with which we may compare the words of Manilius (1, 148 and 168) *digestum* and *stabilis*, the affirmatives of the negatives of Ovid. The latter writes of the elements (*Met.* 1, 27 ff.) *ignea vis . . . emicuit, proximus . . . ultima*. Manilius has (1, 149) *ignis . . . se sustulit, proximus . . . ultima*. One of these seems dependent on the other, although Ovid's verb is probably from *Aen.* 5, 319, and that of Manilius from Lucretius 5, 458. There can not be any doubt in regard to the relation of *Met.* 1, 19 and Manilius 1, 141:

Frigida pugnabant calidis umentia siccis:
Frigida nec calidis desint, aut humida siccis.

Ovid writes of his own work in the *Tristia* (1, 7, 24):

Pluribus exemplis scripta fuisse reor.

In December 8 A. D. he was on the Adriatic Sea, and this line was written some time during the next year; see *ib.* 1, 4. If we take *reor* as a modest *scio* it fixes approximately the date of publication of the *Metamorphoses*, and there would be time enough by the end of the reign of Augustus for Manilius to become acquainted at least with the first part of the poem. If the *Astronomica* had been published in 22 A. D., or later, we should expect that Manilius would give evidence of utilizing its material throughout his work. This he does not do, and we interpret this fact as due to the publication of Ovid's poem rather near to his own.

III.

There are several points in the poem, in addition to the ones already considered, where Manilius seems to have had in mind conditions under Augustus. While it is impossible to divide the current of general events so that we may say in every case that this belongs to Augustus and this to Tiberius, yet, if the work were addressed to the latter, there would be a marked incongruity in dedicating the work to one emperor, and then filling it with illustrations drawn from the other. This might be due to the greater work of Augustus, still it would be an incongruity.

The object of Manilius, especially in the Fourth and Fifth Books, was to trace the influences of the constellations on the destinies of men. It is safe to assume that in delineating certain characters he drew on Roman history, not merely on his imagination. A few citations will be given which point to Augustus. The first of these is 2, 816-9 which begins with *hinc* as do the different sections of 5, 510 ff., see above p. 161, and sets forth the same conditions as does 1, 8 *augustis parentem legibus orbem*. The most noticeable line is 817:

Reddere iura foro, componere legibus orbem. Suetonius (*Aug.* 21) is filled with illustrations of the actions mentioned in the line, and (*ib.* 34) sets forth his work as a legislator and reformer. Even more specific is 4, 547-52, with *legesque rogabit*, and closing with *et caeli post terras iura manebunt*. This appreciation of the lawgiver, together with the prophecy of deification in the last statement, surely points to Augustus whose birthday was September 23.

The birthday of Livia was January 30, and this accounts for the association of Libra and Aquarius in 2, 629-30, the statement containing,

Unum pectus habent fideique immobile vinclum.

The separate influence of the two signs is portrayed in terms suited to Augustus and Livia. The last lines giving the power of Libra are (4, 209-13):

Perpetuus populi privato in limine praetor.
Non alio potius genitus sit Servius astro.

The deft compliment in mentioning Servius, and in substituting *perpetuus* . . . *praetor* for the metrically unmanageable *tribunicia potestas* would surely not escape the notice of the *princeps* Augustus. The conventional interpretation of the influence of Aquarius, as associated with water, is given in 4, 259-272. The view is entirely different in 4, 571-2:

Quod si quem sanctumque velis, castumque probumque,
His tibi nascetur, cum primus Aquarius exit.

This is merely a statement of the characteristics of Livia, set forth in the masculine in accordance with the rules of rhetoric. With this may be placed 4, 124-139 which has in it a possible touch of flattery for her. This deals chiefly with work in wool: *Ipsa suismet Adseruit Pallas manibus dignumque putavit*. The situation is similar to that described by Suetonius (*Aug.* 64): *Filiam et neptes ita instituit ut etiam lanificio adsuefaceret*; and again (*id.* 73): *Veste non temere alia quam domestica usus est, ab sorore et uxore et filia neptibusque confecta*. Another passage in Manilius (4, 90-92), apparently of general application, has a peculiar significance in connection with Augustus:

Nec sunt immensis opibus venalia fata;
Sed rapit ex tecto funus fortuna superbo,
Indicitque rogum summis statuitque sepulcrum.

The same theme is touched on by Horace (*Odes* 1, 35, 3) *superbos Vertere funeribus triumphos*, and is developed with reference to the family of Augustus by Seneca (*Dial.* 11, 14-18). He states concerning Divus Augustus, *et generos ille amisit et liberos et nepotes*, mentioning Octavia, Gaius and Lucius; for

Tiberius only Drusus, and he of the time of Augustus. Notice the further statement (*ib.* 16, 4): *Fortuna quae ex eis penetibus ausa est funera ducere ex quibus erat deos petitura*. Similar in import is 1, 40-5 containing a reference to the conquerors of the East, and also to the Euphrates and the Nile. In the mind of Manilius the character might be Alexander (4, 762), but the interpretation of the men of his generation would be far different, for the Euphrates and the Nile were, in their thoughts, associated with the activities of Augustus. Vergil has (*Aen.* 8, 726) *Euphrates ibat iam mollior undis*, and Horace the equivalent (*Odes* 2, 9, 21-3). The Nile is also mentioned (*Aen.* 6, 800) and *Odes* (3, 3, 46) *extendat oras . . . qua tumidus rigat arva Nilus*.

There is a noteworthy passage (5, 487-93) wherein is set forth the influence of the constellation Aquila. The name in itself was suggestive of war to the Roman, and Manilius has in his description,

Regis erit magnive ducis per bella minister.

Passing by any fancied resemblance of the names Aquila and Agrippa, the minister who is placed on an equality with the emperor in *Aen.* 8, 682 ff., and who won the novel honor of a naval crown,⁸ is certainly worthy of the commendation of Manilius, under whatsoever constellation he may have been born; cf. 1, 798.

We are not prepared to state just how far Manilius intended that his descriptions of the influence of the constellations, in the confused state of the Roman calendar, should have a definite application. Some that have been given seem suited to the reformed calendar; there are others which do not. The birthday of Tiberius was November 16th, and fell under Sagittarius; yet the character portrayed in 4, 560-67 is Pompey, born September 30, glorious in war, leading great triumphs, Fortune envies him as it did Hannibal. These items resemble those given in the description of Pompey (4, 50-56). Similar to this is the portrayal of the man born under Erigone (4, 189-202). In his equipment he is the poet par excellence, *ore tenero . . . studium . . . doctis artibus . . . causas viresque rerum . . .*

⁸ Livy *Epit.* 129; Vell. Paterc. 2, 81, 3; Pliny N. H. 16, 7, 4(3).

decus linguae . . . regnum loquendi . . . oculos mentis. Although he was born October 15, this fits Vergil from beginning to end:

Nec fecundus erit (quid mirum in Virgine) partus.

The passages given referring to the Emperor are suited to Augustus rather than to Tiberius. In addition to this the general tone of the work reflects conditions under Augustus. This is true in the portrayal of constellations productive of characters such as Augustus and Livia. The work must also be considered in the light of the ethical attitude of Manilius. Julius Caesar and Pompey are presented (4, 50-60) as illustrations of the power of fate. The former is also incidentally mentioned (1, 913):

Perque patris pater Augustus vestigia vicit.

There seems to be in the poem a studied effort not to dim the brilliancy of the acts of his successor by introducing the deeds of "the foremost man of all this world." Nothing is said of Caesar's reform of the Calendar, an act that must have been of the most intense interest to Manilius. We may fairly assume that, had the poem been written under Tiberius, there would have been shown the same restraint in not dimming his acts by setting forth those of the greater Augustus. In other words, if written under Tiberius the *Astronomica* would be widely different in the delineation of personal character, giving not so much that is Augustan, and so little that can be even assumed to be Tiberian.

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A SUPPLEMENT TO COOPER AND GUDEMAN'S
BIBLIOGRAPHY OF THE POETICS OF
ARISTOTLE.

A Bibliography of the Poetics of Aristotle, by Lane Cooper and Alfred Gudeman, was published in 1928. Since then, repeated examinations of the book by the compilers, the reviewers, and other scholars, have revealed some of the errors that inevitably occur among 1583 entries. Also, several important titles that should have been included have come to light. Further, during 1928-1930 new studies of the *Poetics*, and studies bearing upon the *Poetics*, have been published. At the request of the compilers, therefore, I have attempted this supplement, to include omitted titles, new titles that have appeared since 1928, and corrections of the *Bibliography*.

I do not hold that this supplement is exhaustive; it is as exhaustive as I could make it. Since I have had to rely upon the libraries in Ithaca, Pittsburgh, New York, and Washington, I have been unable personally to examine several important articles and books. Professor Gudeman of Munich has provided additional titles of Continental publications, Professor Walter L. Bullock of the University of Chicago has furnished Italian titles; both have generously aided in the corrections. Since my first undertaking the work, I have been constantly dependent upon Professor Cooper for suggestion and criticism. Unless otherwise indicated, however, I have personally examined all the publications here listed. The entries provided by Professors Gudeman and Bullock which I have been unable to verify for myself are marked with G or B. With these exceptions, I am alone responsible for any errors that may occur in the Supplement.

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IV. CORRECTIONS OF THE COOPER-GUEDEMAN BIBLIOGRAPHY.

P. x. Delete the reference to T. W. Allen.

P. 4, No. 21. *For Junctas read Juntas*. [G]

P. 5, No. 25. ?Delete 1678.

P. 17, No. 100. *For d'un read d'une*.

P. 19, No. 108. *Add after Latin: written March 12, 1256 in Toledo*. [G]

P. 23, No. 136. *Editor: Cailius Secundus Curio*. [G]

P. 43, No. 307. *For ebriaco read ebraico*.

P. 59, No. 463. *For 1583 read 1584*. [Bullock says that all the works listed by A. Solerti (*Appendice alle Opere in Prosa di Torquato*, Florence, 1892, pp. 35-49) under the heading *Polemiche intorno alla "Gerusalemme Liberata"* cite the *Poetics* freely.]

P. 60, No. 474. *Delete* [See No. 1264.1.]

P. 63, No. 503. *For rappresentiva read rappresentativa*.

P. 65, No. 512. *For ultimo read ultimato*. [B]

No. 513. *For Spozitione read Sposizione Add* [Only a digest of Castelvetro.] [G]

P. 66, No. 523. *For compte read comte. So also in No. 691*.

P. 69, No. 543. *Add New edition in one volume, Paris, 1927*. [G]

P. 70, No. 549. *Add Bolte, Johannes. Eine ungedruckte Poetik Kaspar Stieler's. In Sitzungsberichte der preussischen Akademie der Wissenschaften, Philosophisch-historische Klasse, Berlin, 1926, pp. 97-122*.

Pp. 95, No. 706. *Add In Vermischte Schriften von Friedrich von Raumer 2 (Leipzig, 1854). 3-74*.

- P. 96, No. 710. ?*For* Nachzuahmende *read* Nachahmende.
P. 114, No. 875. *After* den *read* [sic]. *After* pädagogischen
read [sic].
P. 116, No. 904. *For* Bibliothek *read* Bibliotheca.
P. 135, No. 1106. *For* 108 (1896) *read* 108 (1897).
P. 140, No. 1160. *Add* [Complete work] Bonn, 1867, pp. 152.
P. 145, No. 1204. *For* Ruhr *read* Ruhr, 1893.
P. 148, No. 1245. *For* Behagel *read* Behaghel. *So also in*
Index.
P. 166, No. 1445. *For* Allerdyce *read* Allardyce.
P. 175, No. 1533. *For* Bolletino *read* Bollettino.
P. 193, Index. *For* Weil, 879, *read* Weil, 789.

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THE ABLATIVE ABSOLUTE LIMITED BY CONJUNCTIONS.

(Addenda to AJP. XLIX, pp. 348-353).

As further illustrating the use and range of this form of expression the following passages may be noted, the character of the usage being indicated in parenthesis.

Quamquam: Tac. Ann. 1, 10, 7 (adj.); 3, 30, 4 (adj.); Plin. min. 10, 33, 1 (pr.).

Quamvis: Verg. Aen. 492 (adj.); Sen. Ep. 90, 7 (pr.); Columella R. R. 3, 10, 14 (pr.); Mela 3, 26 (adj.); Tac. H. I, 5 (pf.); Ann. 14, 43 (pf.).

Quamlibet: Plin. mai. 8, 50 (q. magna urgente vi).

Nisi: Cic. Marc. 32 (n. te salvo et in ista sententia manente); Att. 13, 31, 3 (pf.); 15, 13, 7 (pf.); Sen. Clem. 1, 1, 2 (pr.); Stat. Ach. 1, 128 (pf.); Tac. Ann. 4, 67, 2 (adj.).

Priusquam: Plin. mai. 8, 144 (nec prius ille vulneratus est quam cane interempto).

Quasi: appears first in Ter. Eun. 841 and Ad. 775, with perf.; with the perf. also in Cic. De Or. 1, 91; Att. 15, 3, 2; Tac. Ann. 16, 8; and Flor. 3, 5, 5.

Tamquam: Sen. Ep. 11, 8 *bis* (pr.); Tac. Ann. 1, 7, 4 (t. vetere re publica et ambiguus—inconcinnity); 1, 7, 8 (pf.).

Velut: Vell. 2, 117, 1 (pr.); 47, 3 and 64, 4 (pf.); Sen. Ep. 83, 21 (pr.). In citations for Liv. 64, 83; 30, 2 read 64, 8; 3, 30, 2.

Sicuti: Sall. Cat. 53, 5 (s. effeta parente).

Forsitan: Ovid Her. 9, 131 (f. et pulsa Deianira); compare a similar use of *haud scio an* in Plin. mai. 8, 167 (pretio victo) and of *dubium an* in Tac. Ann. 1, 5, 4 (quaesita morte).

To p. 353 (fut. part.) add Columella R. R. 5, 12, 5 redditulo volumine; to p. 349 ftn. add: Paul-Strong *Princ. of Lang.* pp. 167 f.

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SPENSER'S HESIOD.

[Edmund Spenser, for his account of the Nereids, depended upon a Latin verse translation of Hesiod's *Theogony*, by Boninus Mombritius.]

The extent of Edmund Spenser's knowledge of Greek, and of his use of that language, is still undetermined. I should like to present some evidence of the form in which he used the *Theogony* of Hesiod. It is known that he derived the passage on the Nereids (*Faerie Queene*, IV, xi, 48-51) from that source.¹ The works popularly ascribed to Hesiod were published with a parallel Latin translation, more often than not, in the sixteenth century. In addition to a very faithful parallel Latin version, the Basle editions of Hesiod, published in the middle of the century, included a verse translation of the *Theogony* by Boninus Mombritius.² In the passage on the Nereids, Mombritius translates with considerable freedom, changing the order of the names, adding epithets in several cases, and omitting the names of Thoe and Cymatolege. A comparison shows that Spenser follows the order of the names in Mombritius, rather than that of Hesiod, that in almost every case he reproduces Mombritius's epithets with remarkable fidelity, and that he also omits Thoe and Cymatolege, inventing Phao and Poris to fill out the number of fifty.

I reproduce the passage from Mombritius,³ indicating the order in which the names occur in Spenser by a number above each name, and italicizing the epithets which Spenser translates.

| | | | | |
|---|----|---|----|---|
| 2 | 3 | 1 | 4 | 6 |
| 5 | 8 | | | 9 |
| 7 | 11 | | 10 | |

Eucrate, Thetis, & Proto, Spioque, Saoque,
Eudore, *Glauceque procax, hilarisque Galene*,
Doto, Dynamene, *niueis Eunica lacertis*,

¹ A. E. Sawtelle, *The Sources of Spenser's Classical Mythology*, Boston, 1896, pp. 89-90; and F. M. Padelford and W. C. Maxwell, "The Compound Words in Spenser's Poetry," *Journal of English and Germanic Philology*, XXV (1926), 511-513.

² He was an early humanist (1424-82) whose translation of the *Theogony* was first printed at Ferrara in 1474, reprinted 1490? It was included in the Basle editions of the *Works of Hesiod*, 1542, 1544, 1564, 1574. I quote from the edition of 1542.

³ Ll. 274-301; Hesiod, ll. 243-264.

¹⁶ Cymothoe, ¹² Thalie: quibus addimus ¹³ Amphitritem,
¹⁴ Pasitheen, ¹⁷ Meliten, ¹⁸ *formosoque ore Pherusan*,
^{19*} Protoque & ²³ *multos Erato quæ cepit amando:*
¹⁵ Eulimenen ²⁰ posthac, & ^{21 & 26} *quam miramur Agauen*,
²² Dorida, ²⁷ Nesæen: nec te Galatea reliquit,
 Candidiorque comas, *faciemque simillima lacti.*
²⁵ Protomedea subit, ²⁴ Panopeque, ²⁹ *Acteaque uirgo:*
²⁸ Gignitur ⁴¹ Hippothoe formosior, Hipponoëque:
³⁴ *Cymodoce, motas pelago quæ temperat undas,*
Ventorumque ipsos facili premit ore tumores.
^{13*} His Amphitriten, ulnas quæ rore madescit:
³² Gignit & ³³ Euagoren, & tutam Pontopoream.
³⁰ Lysianassa subit: nec deerant, ⁴² Laomedia,
³⁷ Eione, ⁴⁵ Cymo, ⁴⁰ pulchraque Halimeda corona.
³⁸ Nec te Glauconome, ³¹ facili lætissima risu:
⁴³ Nec te Liagore, ³¹ nec te Pronæa tacemus:
Nomen & à multis quæ legibus accipit una,
³⁹ *Pollynomen peperit.* subit has Euarna sorores.
 Aspicias, nihil est quod iure reprehendere [*sic!*] possis.
 Aemula naturæ est studijs, & amabilis æquis:
⁴⁴ Egregiam ⁴⁹ pariter Psamathen, diuamque Menippen,
³⁵ ³⁶ Autonomen, ⁴⁷ Nesoque parit, *iustamque Themisten.*
⁴⁶ Addidit Eupompen; & quæ gerit una parentis
⁵⁰ Aeterni mentem, sociæ Nemertea dicunt.
 Fallor? an hæ numero decies sunt quinque sorores?

Hesiod's epithets, with the parallel Latin translation, and Spenser's equivalent or substitute, are as follows: ⁴

⁴ The numbers refer to the order of names in Spenser, as above.

For the phrases used in describing Amphitrite, Glauconome, and Alimeda, Mombritijs translates Hesiod, so that Spenser

can hardly be said to be following one rather than the other. Spenser's epithets for Hippothoe, Menippe, and Nemertea do not reproduce those of either the Greek or the Latin poet, but he follows Mombritius on the spelling "Nemertea". The epithets for Eunice, Galathæa, and Cymodoce are distinctly nearer to Mombritius than to Hesiod. Euarna follows Mombritius in spelling, and her epithet might have been suggested by the Latin poet, but not by the Greek. Psamathe is no nearer the one than the other.

So far as the fourteen epithets are concerned it is clear that Spenser depended on Mombritius chiefly, although he probably referred at least once to the literal Latin translation, but there is no evidence that he consulted the Greek text.

Besides the epithets already mentioned, Spenser borrowed from Mombritius his "wanton Glauce, and Galene glad" (Glauceque procax, hilarisque Galene), "fairest Pherusa" (formosoque ore), "chaste Actea" (uirgo), "Erato, that doth in love delite" (multos Erato quæ cepit amando), "Themiste just" (iustam), "And she that hight of many heastes Polynome" (Nomen & à multis quæ legibus accipit una), and, most striking of all because it explains Spenser's curious epithet, "wondred Agaue" (quam miramur Agauen).

It is true, of course, that several of these epithets are interpretations of the name, as in the case of Galene, Erato, and Themiste, but on the other hand some, like those of Glauce, Galathæa, and Eunice, could not have so originated. Of the epithets which Spenser seems to have invented, a few, such as those of Cymothoe, Eulimene, and Pronæa, might have been suggested by the meaning of the word in Greek, but a good many, like "swift Proto," "Sao sad," "light Doto," "large Lisianassa," seem to have been selected chiefly for their sound. Spenser's chief aim, throughout the passage, appears to be the making of exquisite verse music.

His departures from the order of the names in Mombritius seem to be almost entirely due to the exigencies of rhyme and rhythm. He follows Hesiod in beginning with Proto, but the first long skip, to Eulimene, is dictated by the need of a rhyme for Dynamene. With stanza 50 he begins to move over the list more freely, as he works in the more difficult names. One suspects that Glauconome and Polynome were taken care of

before Autonoe was dug up from the bottom of the list to rhyme with them, and that perhaps Neso came along at the same time. But throughout Spenser follows the arrangement of Mombricitus much more closely than he does the order of Hesiod.⁵

In the spelling of the names Spenser follows Mombricitus rather than the literal Latin version, except in the case of Thalia, already mentioned, and Doris. There seems to be no authority for the spelling "Hyponeo" instead of "Hipponoe", and the reversal of the two final vowels may be due, like "Endore" for "Eudore", to the printer. "Autonoe" for "Autonome" is curious because that seems to be the correct reading of the Greek,⁶ but in the Basle edition of 1542 the Greek is *Ἀυτονόμη*. Spenser may have been following a later, and corrected edition, but in that case he should have read "Polynoe" also. The dropping of the *h* from "Halimeda" is probably in the interest of euphony after the *h* in *fresh* ("fresh Alimeda"). The digraph *æ* for *e* in "Panopæ," "Protomedæa," and "Galathæa," seems to represent an attempt, on Spenser's part, to indicate pronunciation.

Mombricitus usually follows Hesiod more faithfully than he does in this passage, and I have found no other evidence that Spenser used his version rather than the Greek, or the parallel Latin translation, except perhaps that the etymology of the word "Chrysaor" may have suggested the name of Artegall's sword. Hesiod says that Chrysaor was so named because "he held a golden blade in his hands." This remark Mombricitus expands as follows:

Alter ab aurato, manibus quem fulminat, ense,
Fit Chrypsaor (*sic!*): sonat ensis Aor, sonat & Chrysos aurum.⁷

The Basle editions of Hesiod are the only ones, so far as I can find, that reprinted Mombricitus's translation of the *Theogony*. The first of these editions contains a dedicatory epistle ad-

⁵ The order of Spenser's Nereids, as they occur in Hesiod, is as follows: 1, 2, 6, 13, 5, 3, 9, 8, 16, 4; Thoe, 12, 17, 15, 20, 14, 23, 10, 7, 1, 18, 11, 22, 29, 25, 26, 24, 27, 28, 41, 34; Cymatolege, 13, 45, 37, 40, 38, 33, 43, 32, 42, 39, 35, 30, 48, 44, 49, 36, 46, 47, 31, 50.

⁶ The Loeb text reads, *Ἀυτονόμη*.

⁷ Ll. 326-7; Hesiod, l. 283; *Faerie Queene*, V, i, 9-10.

dressed to Cuthbert Tunstall, Bishop of Durham, by John Birchman "bibliopola S. D.", dated June 1542. The title page is undated. Besides the parallel Greek and Latin texts of the "Opera et Dies," "Scutum Herculis," and "Generatio Deorum," there are two Latin verse translations of the "Opera et Dies", one by Nicolaus Valla, and the other by Ulpianus Franekerensis, a verse translation of the "Clypeus Herculis," two verse translations of the "Generatio Deorum", the one by Mombricitius, and one by "Burcardo Pylade Brixiano", i. e., J. F. Buccardus; finally there is the Greek text of the Scholia of Joannes Tzetzes on these three works of Hesiod. The presence of the Scholia is interesting because, according to Miss Sawtelle, Spenser used them as a source for at least four of his mythological references. They were omitted from the edition of 1544, and apparently from that of 1564, but the Basle edition of 1574 contains the Scholia of Tzetzes "nunc primum ex graeco sermone in latinum <conversa> et in lucem <edita> a Georgio Henischio."

Spenser's use of the translation of Mombricitius for the passage on the Nereids, and perhaps even for the whole *Theogony*, is at best only negative evidence of the poet's knowledge of Greek. He may have preferred the Latin verses because they gave a more elaborate account of the Nereids, or because he felt the Latin as poetry more readily than he did the Greek. But his failure to observe that Mombricitius had omitted Thoe and Cymatolege points toward a rather complete disregard of the Greek and parallel Latin texts.

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REPORTS.

RHEINISCHES MUSEUM, LXXVII (1928).

Pp. 1-20. Ernst Maass, Thalamos und Gamos. *θάλαμος* is related to *θάλος* (Laconian *σάλος*). From Hesychius we have *σάλωι*] ἄρκει παρὰ Ῥίνθωνι (where ἄρκει = 'Geflecht' is meant), and *σαλία*] πλέγμα καλάθωι ὅμοιον, ὃ ἐπὶ κεφαλῆς φοροῦσιν αἱ Λάκαιναι. οἱ δὲ θολία. Also *θαλιοποιοί* are makers of baskets. Thus ἡ *θόλος* as well as ὁ *θάλαμος* = 'geflochtenes Haus.' The circular form was characteristic of this type of building. Even when other material was used but the round form retained, the old name remained the same. Ἑπαύλια, the name of the second day of the marriage festival, was so called because it was a 'Fest auf der αὐλή' or 'in the ἔπανλος.' Originally the actual marriage ceremony was completed in one of the 'Hofräume.' *γαμεῖν* originally meant 'πλῆσαι σπέρματος,' 'σπερματίσαι,' 'σπείρειν,' and *γάμος* = 'σπόρος.' *γάμος* is related to *γέμος* (*γέμω*) and *γόμος* as **δάμος* (in *δάμ-αρ*, 'das Haus ordnend') is to *δέμω* and *δόμος*.

Pp. 21-33. Johannes Th. Kakridis, Der Fluch des Theseus im 'Hippolytos.' In the *Hippolytus* it is mentioned that Poseidon has promised to fulfill three wishes for Theseus. Theseus uses the first to bring destruction to his son. Why does he not avail himself of the other two to save Hippolytus after learning of his innocence? Has he already employed them, possibly to save himself from the Labyrinth, or to secure his return from Hades? Kakrides thinks not. Euripides nowhere states that this is the final wish. Theseus seems never to have tested the gift of Poseidon and to doubt its efficacy. To insure his son's instant death he asks the god to fulfill all three wishes at the same time. We are to read (in vv. 887 ff.): ἄς ἐμοί ποτε ἀρὰς ὑπέσχον τρεῖς, μᾶ (= auf einmal, *una*, adverbial; cf. *εἰς ἓν*, *εἰς μίαν*) κατέργασαι κλύων (or θέλων) ἐμὸν παῖδ', etc. *τούτων* replaced *κλύων* or *θέλων* or some other word owing to a misconception of the meaning of *μᾶ*.

Pp. 34-50. Adolf Busse, Zur Musikästhetik des Aristoteles. A summary of the views of Aristotle, a comparison of these views with those of Plato, and remarks on the late date of composition of *The Politics* ⑩ 7 as compared to that of the first six chapters of ⑩.

Pp. 51-104. Otto Herzog†, Datierung der Tragödien des Seneca. The conclusions of Herzog as to the date of composition of Seneca's tragedies are as follows: *Thyestes*, in the first years of Seneca's banishment, about 43; *Medea*, 45/46; *Hercules furens*, in the last years of banishment, about 48; *Phaedra*, in

last years of banishment, about 48; *Troades*, after the period of exile, about 53; *Oedipus*, 60/61; *Agamemnon*, about 62; *Hercules Oetaeus*, in the last years of Seneca's life; *Phoenissae*, shortly before the death of Seneca.

Pp. 105-112. MISZELLEN.

P. 105. Eduard Schwyzer, Nochmals zu Kallimachos Epigr. 44. Additional argument to support Schwyzer's conjecture: οὔτος ὁ στυάρις (*Rhein. Mus.* 75, 447 f.).

Pp. 106-108. Wilhelm Ensslin. Zu den Mosaikinschriften der Korporationen in Ostia. In No. 34 of the inscriptions showing the *stationes* of the corporations, for *SNFCC* Ensslin proposes to read: *S(tatio) n(egotiatorum) f(rumentariorum) c(oloniae) C(urbitanae)*. In No. 23 *NF* (rather than *NE*), stand for *N(egotiatores) F(rumentarii)*; in No. 38, *SCF* for *S(tatio) C(orporis) F(rumentariorum) (?)*; in No. 42, *(n)avium d . . . n . . .* or *(n) AVIUM D* is probably for *C(uratores) [or C(orpis)] C(uratorum) Navium D(e) S(uo)*.

Pp. 108-111. Eduard Schwyzer, Zum römischen Verwandtenkuss. Discussion of the custom together with citation of passages from Aristotle, Plutarch, etc.

P. 112. Otto Weinreich, Martial XI 43, Petron. 140, 5 und Pariser Zauberpapyrus Z. 326.

Pp. 113-126. Hugo Stier, Dardanellen oder Besikabai? The camp of the Greeks at Troy was on the shores of the Dardanelles near the mouth of the Scamander and not on the shores of the Bay of Besika. The course of the Scamander was at that time probably unimpeded, and the land at its mouth was not swampy. The Scamander flowed along the western edge of the battlefield.

Pp. 127-152. Ulrich Hofer, Pseudo-Skymnos und Eratosthenes. Hofer denies the theory of H. Berger (*Geschichte der wiss. Erdk. der Griechen* 2 530) that the work of the Pseudo-Scymnus is nothing but a collection of excerpts from Herodotus and other writers added to an enumeration of peoples, cities, and rivers of the Mediterranean districts. Ps.-Sc. names Eratosthenes as one of his sources and there are many passages that seem to show the influence of the great geographer. The theory of Meier Marx [*Sammlung der Fragmente des Ephoros* (1815)] that Ps.-Sc. follows Ephorus when he mentions no other source cannot be proved, at least for the descriptions of Macedon, Thrace, and the regions of the Pontus.

Pp. 153-159. Walther Schwahn, Zu Hekataios von Teos. Diodorus' account of Perdikkas' campaign against Ptolemaeus (18, 33-36) is apparently based on the *Αἰγυπτιακά* of Hecataeus

of Abdera or of Teos. Hecataeus' work was propaganda written in the interests of Egypt and of Ptolemaeus and probably by order of the latter. The description of the funeral of Alexander (18, 26-28) was also in all probability borrowed from Hecataeus.

Pp. 160-173. W. Morel, *Emendationen im Athenaeus*. Discussion of twenty-seven passages.

Pp. 174-179. Adolf Wilhelm, IG. VII 2412 und IG. VII 2411. These two fragments of decrees found in Thebes quite probably belong together. If so, the date is the end of the third or the beginning of the second century B. C. Restoration of No. 2412 and discussion of Dittenberger's restoration of 2411.

Pp. 180-181. Adolf Wilhelm, *Zu einer Inschrift aus Ephesos*. The last three lines of the inscription (H. Dessau *Inscr. lat. sel.* 8830, Ephesos III, pp. 117 f. No. 29) should read: *ἐν τοῖς δέκα τῆς ἐπιμελείας | τῶν δικῶν προστάντα, τ[ὸν] | τῆς ἐπαρχίας σωτῆ[ρα]*.

Pp. 182-184. Alexander Haggerty Krappe, *Atreus' Lamb*. In this myth, as found in the Greek tragedians and in Seneca, the lamb is a symbol of dominion; the possessor of the lamb retained the royal power. In the Iranian *History of Artachšir i Pâpakân* a ram seems to play the same part. The story is found in a slightly different form in Firdusi's *Book of Kings* [*Le Livre des Rois*, trans. J. Mohl, V (Paris 1877), pp. 230 ff.].

Pp. 185-187. Friedrich Pfister, *Ein Kultbrauch auf Delos nach Kallimachos*. In the conclusion of Callimachus' *Hymn to Delos*, the sailors are to dance about the altar, beat upon it, and bite into the trunk of the sacred olive that they may receive a portion of the divine power believed to reside in these objects.

Pp. 188-198. Friedrich Böttzler, *Venus Calva*. Böttzler believes with Wissowa (*Ges. Abh.* p. 132) that there was never any worship of a bald Venus among the Greeks or the Romans, and denies that bald statues of the goddess ever existed. Eitrem's attempt (*Class. Rev.* 1923, pp. 14-16) to reconstruct from two scholia (*Serv. Aen.* 1, 720; *Iliad* 2, 820) the statue of an androgynous Venus on horseback, wearing a beard and holding a comb, rests on false assumptions. In the scholium of Servius, the '*Venus Calva*' probably means a Venus of the *calvae*, a Venus said to have been worshipped by Roman women who had lost their hair. The origin of the legend is not clear, but the sources of parts of the scholium may be Cornelius Labeo and Verrius Flaccus.

Pp. 199-205. Th. Birt, *Macte esto* und Zugehöriges. In the phrase *macte esto*, *macte* is not a vocative but an adverb, as in *bene est*, *male est*, etc. The quantity of the *macte* is spondaic, and before Vergil there is no passage where it is necessary to

scan it as a trochee. The famous passage of Vergil (*Aen.* 9,641) is probably responsible for the view that *macte* is always a vocative. Here, however, the *esto* is missing and *macte* is a true vocative.

Pp. 206-214. Th. Birt, *Sublimus, sublimis, sublimen*. These words have nothing to do with *limen*. No single passage in Roman literature presupposes any connection with threshold. The real derivation is uncertain. The most probable etymology is from **tol* appearing in *tuli* and *tetuli*. When **tol* passes over into the *ā*-declension, there is formed **tolātus, *tlātus, lātus*; in the *ū*-declension it passes over into *tolūtīm*. From **subtulatus* we have **subtlatus, sublatus*. The termination *-mus* served to form verbals like *almus, fimus, and fumus*. If we assume that **tol* also passed over into the *ī*-stems, we can explain a **subtolire*, to which **subtulimus, *subtlimus, sublimus* would be related as *almus* to *alere*. Thus *sublimus* = 'der Hochgehobene.' *Sublimis* is to *sublimus* as *inermis* to *inermus*, and *sublimus* is the older form. *Sublimen* was a third masc. nom. form beside *sublimis* and *sublimus*, and is to be compared to *lien, splen, pecten, turben*, and *flamen*. If the *pīen* of inscriptions is to be regarded as a nom., then *pīen* is to *pīus* = *sublimen* to *sublimus*. Then as *pīen* from *pientissimus*, so possibly *sublimen* from *sublimētissimus*.

Pp. 215-218. R. Zimmermann, Das Dreimorengesetz und der expiratorische Akzent. Greek accent, from the time when the three-syllable law went into effect, must have been expiratory; or conversely, there is clearly no cause for the three-syllable law but the expiratory character of the accent.

Pp. 219-221. W. Havers, Auslassung von Flexionssilben im Griechischen. Examples of phenomena in Greek somewhat similar to those occurring in Latin *vas argenteis, palm et crinibus* for *vasis argenteis* and *palmis et crinibus*. In Greek the usage seems to be limited to the article and the following substantive. However, cases like *βάλλ' ὄνυχας* (Hes. *scut.* 254) for *βάλλον ὄνυχας* occur.

Pp. 221-224. F. Dornseiff, In Rom lecken die Mäuse die Mühlsteine. In Seneca's *Apocolocyntosis* chap. 8, the sentence: *quia Romae, inquis, mures molas lingunt*, is to be interpreted: 'At Rome the mice in despair lick the millstones because they can find nothing else.' They are on short rations there, everything frugal and in the Spartan style, and no Graeco-Egyptian excesses like the marrying of one's sister are allowed.

Pp. 225-261. Eduard Schwyzer, Zu griechischen Inschriften (Continuation of *Rhein. Mus.* LXXII 426 ff. and LXXIII 426 ff.). (8). Zu den Tafeln von Herakleia (IG. XIV 645).

(9). Zum Eid der Dreier (GDI. 4952). (10). Zur Tempelordnung von Oropos (IG. VII 235).

Pp. 262-288. Wilhelm Bannier, Zum neuen ersten Bande der attischen Inschriften. Notes on several inscriptions of the new volume.

Pp. 289-292. A. Kocevalov, Κόσμος in der Bedeutung 'Kosmenkollegium' in den kretischen Dialektinschriften. In the inscriptions of the earlier period, κόσμος was used in the sense 'Kosmenkollegium;' only in the later inscriptions does the plural κόσμοι make its appearance in that meaning. Dittenberger (Syll.,³ note 1 to No. 524) assumes that the first usage had already given way to the second in the second half of the third century B. C. Kocevalov, however, thinks that the singular was in use to a very late period (to the end of the second century).

Pp. 293-328. Robert Philippson, Verfasser und Abfassungszeit der sogenannten Hippokratesbriefe. The letters, which fall into two distinct groups, are yet by the same author. However, they were revised for a second edition with considerable changes. The sixth letter, in its oldest form (p') is addressed to a Gorgias. This is replaced in our older MSS. by a letter addressed to a Demetrius. Gorgias may possibly be the rhetor of the second half of the first century B. C. whose book on the figures was translated by Rutilius Lupus, and who was a teacher of oratory to Cicero's son in Athens in 44 B. C. The Demetrius may be Demetrius of Magnesia, who had some literary connection with Atticus, and is mentioned in connection with Democritus (Diog. Laert. Bk. 9, 6). If so, the date of the earlier edition of the letters falls before 44 B. C. The author was probably a teacher of Asianism at Athens about this period.

Pp. 329-334. Otto Immisch, Aus antiken Küchen. Immisch uses Apicius (7, 9) to explain Petronius 38, 15, and reads: *apros gausapatos operā pistoriā, bis coctos* or *apros gausapatos, bis coctos Pistor<ens>es* (with a reference to Plaut. *Capt.* 160 ff.). Again Immisch uses Apicius (4, 5) to defend his explanation of Theocritus 14, 17 [*Rhein. Mus.* 76 (1927), 337 ff.].

Pp. 335-336. MISZELLEN.

Pp. 335. Rudolf Thurneysen, Zu Mutunus Tutunus. Thurneysen suggests an Old Irish etymology from grammarians of the ninth and tenth centuries. *Moth* = *membrum virile*; *toth* = *membrum muliebre*. The original forms were possibly *mūto-* and *tūto-*. The gender and inflection of the words is unknown. The double name did not indicate a phallic god, but expressed the union of the two *membra*, as would be natural in the case of a 'Hochzeitgott.'

P. 336. W. Meyer-Lübke, Lateinisch *cullio*. A possible explanation suggested for the gloss: *coccyx: cullio* (CGIL. 3, 168, 48; 257, 16).

Pp. 337-360. Friedrich Marx, Der Tragiker Phrynichus. Discussion of the life and literary activity of Phrynichus together with a consideration of the *Μλήτρον ἄλωσις*, its purpose, ancient notices as to the performance, and the reported punishment of Phrynichus following its presentation. In his discussion of the *Phoenissae*, Marx presents the theory that this play is later than the *Persae* of Aeschylus, and attempts a reconstruction of the plot. The battle of Mycale plays a part in the *Phoenissae* similar to that of Salamis in the *Persae*. The *Phoenissae* was probably produced shortly after 472.

Pp. 361-383. Wolfgang Aly, Form und Stoff bei Thukydides. A discussion of Thucydides' attitude toward his subject matter. Is he primarily an investigator of facts, or is he at times carried away by the artistic purpose of his work? In dealing with this question, Aly singles out for examination the four speeches said to have been delivered at the assembly of the allies at Sparta (Bk. 1). He finds here what he considers definite traces of a later version and arrangement together with additions for which a changed attitude on the part of Thucydides toward the war and its causes is responsible. The conclusion is that these speeches and the situation in general were very freely dealt with by Thucydides in the interest of the artistic design of his work as a whole.

Pp. 384-395. J. Weidgen†, Zum Thukydidestext. Notes on twenty-nine passages of the seventh and eighth books.

Pp. 396-416. Friedrich Wilhelm, Zu Lukianos' *Πατρίδος ἐγκώμιον*. Analysis of the work with a view to determining its sources and the question of its genuineness. The author has had a sophistic training, shows traces of Platonic and Stoic influence, a preference for Homer, and acquaintance with Thucydides, Xenophon, the Attic orators, and later writers. The work is very probably Lucian's, and belongs to his rhetorical period.

Pp. 417-431. Hans Oppermann, Plotin-Handschriften. (2). Die Familie Γ und die Lücke in Enn. IV 7. Description and history of Monacensis Graecus 449 (M_r) and of Marcianus 240 (Ma). Ma and M_r are from a common source Γ (a Gortynian MS.). All of our MSS. go back to an archetype that contained a lacuna due to the loss of a leaf. Ma is not the work of a careful copyist, but that of a critical scholar. We can, therefore, disregard this MS. for the family Γ, and confine our attention to the use of M_r.

P. 432. MISZELLEN.

Pp. 432. Mauritius Schuster, Ad Martialis epigr. IX 67. An attempt to explain the *spurcitiae* of this epigram.

P. 432. Friedrich Cornelius, Berichtigung (zu LXXIV, p. 345).

Pp. 432. R. Thurneysen, Zu diesem Band S. 335.

Pp. 433-436. Register.

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REVUE DE PHILOGIE (1928).

Pp. 5-24. T. Walek-Czernecki. La chronologie de la première guerre de Macédoine. An examination of doubtful points in the chronology of the first Macedonian War. The author notes that even dates attested by our sources are contested and rejected by scholars. His method is to examine the dates handed down as to their precise validity and thence draw conclusions as to events whose chronology is barely attested or attested indirectly. For example the time of the alliance between the Romans and Aetolians is given by Livy as the autumn of 211. Examining and rejecting as insufficient the arguments against this date, the author discusses prior and subsequent military operations and finds by their causal relation Livy's date strikingly confirmed.

Pp. 25-40. A. Bourgery. La géographie dans Lucain. A discussion of the geography of the Pharsalia. The author cites instances where not only in the east but in the west Lucan's geography is at fault in a way that emendation does not remedy and that alongside of errors we find evidence of large geographical knowledge. While some obscurities are due to our ignorance of events to which they refer, he suggests that Lucan used a Greek geographical treatise possibly in verse, written between 52 and 29 B. C. Noting that this hypothesis would not justify certainty as to the author, M. Bourgery suggests Varro Atacinus, and calls attention to the fact that his epoch was, so to speak, the golden age of Roman geography.

Pp. 41-46. L. Laurand. Pages de l'histoire du Coursus. Observations bearing on the value of a study of Coursus as an auxiliary determinant of authorship and textual purport. Thus in the case of two lives of St. Odo of the tenth and twelfth centuries, the earlier lacks, the later observes the rules of Coursus,

thus corroborating the statement of the twelfth-century author, that he had corrected the style of the tenth-century biographer.

Pp. 47-49. Pierre de Labriolle. *Saint Augustin et Sénèque*. The author finds in Seneca, de Constantia Sapientis XII (Non ideo quidquam inter illos puerosque interesse . . .) the original of the idea which Saint Augustin in the nineteenth chapter of his Confessions expanded into a theological comparison of men and children.

Pp. 50-51. Pierre de Labriolle. *Les "Arrivistes"*. M. Labriolle finds a Latin equivalent for the neologism "arriviste" in St. Augustin's use of 'perventor' in the De Consensu Evangelistarum 2, 20, where Augustin reconciles a slight discrepancy in Matthew and Luke (accessit ad eum Centurio and misit ad eum Centurio seniores Judaeorum).

Pp. 52-53. P. d'Hérouville. Une correction à l'Opus Agriculturae de Palladius (I, 29, 2). The writer shows reasons why the correction made by Buffon of 'trigesimus' to 'vigesimus' in a passage as to the incubation period of pheasants should figure in a note if not in the text itself of Palladius.

Pp. 54-56. Georges Cantacuzène. Correction à une inscription de Lucanie. The writer suggests that the letters C, O (in . . . EX NE CODE SEXTA . . .) should be C, C or Q, Q = eq(uitum), or ex n(umero) eq(uitum) de etc., which correction makes the whole inscription intelligible.

Pp. 57-60. Notes et discussions. A. Ernout. Review of Ingrid Odelstierna, De vi futurali ac finali gerundii et gerundivi latini observationes; accedunt de verbo imputandi observationes; Upsala, Almqvist et Wiksell, 1926.

Pp. 61-65. Informations. Le congrès international étrusque de 1928. A. Ernout.

Pp. 66-94. Bulletin bibliographique.

Pp. 95-96. Derniers ouvrages reçus.

Pp. 97-100. Théodore Reinach. KYNOYXOΣ. This correction for KYNΘYXOS in the Delian inscription containing the list of sacred functionaries for 179 B. C., where the question is not of a locality but of a sack, is followed by a clearer explanation of the word itself long misunderstood through the mistake of Suidas. A charming and convincing paper.

Pp. 101-105. P. Mazon. Notes sur Hérondas. In II, 44, read φῆσι for φησι; in II, 81, read σ' εὔ for σευ; in IV, 88, for Κοττάλη read Κοκκάλη (the maid in l. 19). In VI, 34, μοι is suggested in place of the unintelligible μῆ. M. Mazon's exegesis of IV, 88-95 clears up a passage hitherto obscure and perplexing.

Pp. 106-139. Georges Seure. *Le roi Rhésos et le héros chasseur*. The result of this most interesting study is that between the king Rhesus and the hunter-god there is a sculptural and inscriptional community, which justifies the admission of their partial identity and the suspicion that ῥῆσος with or without a capital letter, was a ritualistic epithet or one of the 'secret' names of the national hero of Thrace. Philology, folk-lore, history, archaeology, all have a part in this essay. We have among other matters the question of the two-fold equation: ῥῆσος = roi, and 'Pῆσος = Héros Chasseur, with their implications; the prophylactic power of the god (λοιμοῦ ἐρύκειν τοὺς ὄρους); and a series of bas-reliefs reproduced and described in the text relative to the cult of the Héros Chasseur.

Pp. 140-160. Camille Maubert. *L'enfer de Silius Italicus*. A portion of an unfinished work of which the first part is devoted to the Elysium beneath the earth, the second—here published—to the Elysium in the ocean, the third to the celestial Elysium. M. Maubert shows that Silius broke with the later tradition observed in poetry and inscriptions that place Elysium in the depths of earth and returned to the cosmography of Homer and Hesiod. The discussion of the ocean-elysium leads to the problem of the place of the ninth gate which involves the elucidation of the cosmography of Silius; the connection of this gate with Elysium and where it opened and how the 'secretus limes' was at the same time apart from and joined with erebus. The second part of the paper deals with the place of the Elysian fields (of Silius), not beyond the ocean-stream but in an island or group of islands near to its further shore. The foreword to this paper is a sympathetic and illuminating tribute to the author and his unfinished work.

Pp. 161-167. Georges de Manteuffel. *Quelques notes sur le pap. oxy. XI, 1380*. The fragment has on one side a hymn to Isis and is so damaged and indistinct that "it is often necessary to divine rather than read the thoughts". M. de Manteuffel presents a list of his own collations alongside of the readings of the editors in the belief that his effort will be useful to future laborers in the same field.

Pp. 168-174. Notes et discussions, Pierre Chantraine. Emile Bourguet, *Le Dialecte laconien*. Paris, Champion, 1927. The reviewer notes that prior works of this nature lack perspective and reality but that M. Bourguet's method of a direct study of the text of the inscriptions, which he publishes, assigned to their probable dates, gives the feeling that he is not dealing with a constructive theory but with a living reality. Then follows an appraisal of this treatment and its results with discussion of

certain problems, which it suggests and the expression of the hope that so fruitful a method be applied to other dialects.

Pp. 175-182. Bulletin bibliographique.

Pp. 183-184. Derniers ouvrages reçus.

Pp. 185-190. A. Meillet. Remarques sur une nouvelle inscription locrienne. A discussion of the forms $\tau\epsilon\theta\mu\omicron\varsigma$ and $\pi\alpha\rho\tau\epsilon\omicron\upsilon$ occurring in this inscription, throwing light on the development of Greek generally. The $\tau\theta$ of $\tau\epsilon\theta\mu\omicron\varsigma$ is the normal writing of double θ . This doubling dates from Indo-European times and explains the ancient prosody value of such groups.

Pp. 190-199. B. Haussoullier. Loi inédite d'Érythrées. This law prohibits under fine reinstatement in office before ten years' lapse of a forrester or clerk (of the board). There is a photograph of the stone on which this inscription is cut, a transcription of the text and a commentary that leaves nothing to be desired. By comparison with other inscriptions the author notes the progress made in the democracy to avert return of tyranny. The law is dated prior to 470-460 B. C. This paper is edited by M. Lambrino, on the basis of lecture notes taken by himself and others, as a tribute to the memory of his friend and master.

Pp. 200-215. L.-A. Constans. I—Sur quelques passages des lettres de Caelius à Cicéron (Fam. VIII).

VIII, 2, 1, for, me repraesentare . . . , read me re praesente, re pronuntiatum est; I was actually there, the verdict was actually rendered.

VIII, 2, 1, for introitu puto ut, read introit, ut puto, ut. . .

VIII, 3, 1, for si forsitan cum locupletiore referam, read si<c> forsitan . . . re<m> feram.

VIII, 4, 4, invert the two sentences, "nam in disputando . . . esse", and "ego tamen . . . dicentem" and retain "Pompeio", understanding by 'omnes' that Pompey as well as Caesar must obey the orders of the senate.

VIII, 5, 3, read Hoc si<t> praeterito anno Curio tribunus et eadem actio de provinciis intro<ea>t: quam facile nunc sit omnia impedire et quam Caesari<ani>, qui sua causa r. p. non curent, supere<n>t, non te fallit.

VIII, 8, 4, 5. M. Constans retains the singular 'auctoritas' of M. and, since the list of witnesses is only repeated once, we have one auctoritas in three parts, not three auctoritates, and the formula at the end of each subdivision justifies the plural of Caelius in 4: "auctoritates perscriptae".

II—Sur deux passages de la lettre de Cicéron ad Att. I, 16, et sur un passage de César, B. G. VII, 65.

Att. 1, 16, 10, for nosti enim *marinas*, read <Mari> *marinas*.

Att. 1, 16, 13, for fabamimum, read fabam imam.

B. G. VII, 65, 5. The meaningless phrase [sed et] found in the MSS. is explained as a gloss = sedentibus; sedens = eques as in Aen. XI, 692.

Pp. 216-240. Camille Maubert. *L'Enfer de Silius Italicus*, Chapitre II. The second and final paper, comprising a description of Elysium and the essentials of beatitude and the locality and function of the river of Lethe in relation to reincarnation. The evolution of these and kindred ideas is traced in the Orphici, Plato and others and we find Silius 'furnished the first poetic example "d'un Léthé insulaire et océanique".' One regrets deeply the untimely death that prevented the completion of so fascinating a work.

Pp. 241-270. Notes et discussions. Maurice Goguel. *Les théories de M. Isidore Lévy sur l'influence de la légende de Pythagore*. This paper is more than a review of the two works discussed—*Recherches sur les sources de la Légende de Pythagore*; *La Légende de Pythagore en Grèce et en Palestine*. While M. Goguel does not subscribe to the thesis of M. Lévy: "Le Pythagore de la légende a conquis l'Orient et, par l'Orient, le monde", his discussion is largely, "sur la question de méthode", and is judicious and convincing.

Pp. 271-306. Bulletin bibliographique.

Pp. 307-311. Derniers ouvrages reçus.

Pp. 313-319. A. Oguse. *Inscription de Magnésie*. This study rests on the discovery that the inscriptions (Inscr. v. Magn. 58 and 73 a) are fragments of one and the same stone and text. The placing of ll. 18-39 of 58 to the left of ll. 1-24 of 73 a, shows that parts of words at the right of the right-hand fragment are completed by parts of words in the next line at the left of the left-hand fragment. In one complete line the break in the stone runs between the letters of the word *ἐν* and from certain whole lines it is easy to come at the average line length. Then follows an approximate text of the inscription, with a comment on certain lines.

Pp. 320-352. Ch. Saumagne. "Iter populo debetur". The first section of this paper considers the meaning of this formula and also its negative form; the second examines the rubrics of the *Liber Coloniarius* where the formulae "i. p. d." and "i. p. non d." occur; the third treats of the signification according to their place in the rubrics and their application to urban or rural conditions. The conclusions are: I. The formula i. p. d. seeks to define a real relation of liability, that assesses private property with a toll to the profit of the public domain, establishing a permanent road-side tax. The formula i. p. non d. relieves private property of such a tax; II. The application of this inter-

pretation to the analysis of the rubrics of the L. C. permits the restoration of their original structure and the divination of the economic theory of the sources from which they derive; III. The examination of the place these formulae occupy in the rubrics leads to the recovery of principles which underlie the legal statute of rural and urban routes, in matters of colonial foundation or land distribution.

Pp. 353-360. L. Laurand. *De Amicitia*. Le manuscrit Laurentianus, 45, 2. A more detailed description of this MS. than was possible in the édition Budé, where the principal readings were published.

Pp. 361-373. Pierre Jouguet. *Das Alexanderreich auf prosopographischer Grundlage*, Helmut Berve, Munich, C. H. Beck, 1926, 8°, I, Darstellung, IX-357 pp.; II, Prosopographie, 446 p. This favorable review treats largely of the deification of Alexander with the conclusion that, "quand il demandait aux villes grecques les honneurs divins, cette mesure est comme le dernier anneau d'une chaîne d'événements dont Gordion, Tyr, Memphis, enfin l'affaire de la proscynèse à Bactres forment la suite impressionnante.

Pp. 374-394. *Bulletin bibliographique*.

Pp. 395-396. *Derniers ouvrages reçus*.

Pp. 397-400. *Table des Matières*.

CAROL WIGHT.

CHATHAM, MASS.

REVIEWS.

Robert Burton's *Philosophaster*, with an English Translation of the same. Together with his other Minor Writings in Prose and Verse. The Translation, Introductions, and Notes by PAUL JORDAN-SMITH. Stanford University Press, 1931. xxii + 284 pp. \$5.00 postpaid.

This is a sumptuous edition of a rather mediocre Latin comedy written by the famous author of the *Anatomy of Melancholy*. It was acted at Christ Church, Oxford, in 1617, but remained unpublished until 1862, when a very small edition, prepared by W. E. Buckley, was printed at Hertford for the Roxburghe Club. Buckley's text, taken from Burton's own manuscript, is now reprinted here.

There are too many misprints in the Latin text: p. 38, l. 21, *inter vox*, for *inter vos*; p. 72, l. 3, *omnini*, for *omnino*; p. 72, l. 23, *porgo*, for *purgo*; p. 110, l. 10, *uxore*, for *uxorem*; p. 110, l. 17, *praum*, for *parum*; p. 194, l. 14, *doctus*, for *doctos*; p. 220, l. 7, *munus* for *minus*.

The translation need not be taken very seriously, as it is hardly worthy of its beautiful dress. A few sample renderings of normal Latin phrases may suggest how little help the reader is likely to get in passages where Burton is really difficult or obscure: p. 32, l. 8, *Uranoscopia*, "piss-prophecy"; p. 68, l. 11, *si vis insignis haberi grammaticus*, "should'st thou wish Grammar thought important"; p. 130, l. 25, *facesse in malam rem, asine*, "have done with this vile nonsense, thou she-ass"; p. 176, l. 11, *quod faustum felixque sit, poculum praebibo tibi*, "forasmuch as thou'rt a lucky and prosperous fellow, I'll drink this cup to thee."

The notes are rather scanty, and the list of Burton's borrowings is far from complete. He takes a great deal more from Plautus and Terence than the editor seems to recognize, and the reader will often be reminded of other ancient authors who are less frequently quoted in seventeenth-century comedy. His chief indebtedness, however, is to a Latin dialogue of the Renaissance, Gioviano Pontano's *Antonius*. Compare, for example, the evil wife of Act iii, sc. 2,

Pant. Non insanit?

Opp.

Et me fere adigit ad insaniam,
Ut neque dies neque noctes pacatus agere valeam;
Sed et totam strepitu suo impedit viciniam,
Clamores ejus sunt supra galli cantum, aut horologium.

Pant. Quomodo afficitur?

Opp.

Rixatur, clamat, dentitonat,
Hinnifremit, titionatur, jaculatur pelves et patinas,
Candelabratur, me et ancillas delumbat fustibus,

with Pontano's *Euphorbia*,

Cives quidem caeteri aut horologium aut galli cantum secuti e somno cubilibusque excitantur, at viciniam nostram Euphorbiae clamores ne videre quidem somnum noctibus patiuntur, quasi dies agere quietos valeamus. Clamat, inclamat, frendit, dentitonat, hinnifremit, rixatur, furit; veru, pelves, patinas iaculatur, titonatur, candelabratur; novis enim vocibus novus beluae huius furor exprimendus est; . . . Ancillas alias delumbat fustibus, etc.

The search for a wise man, Act i, sc. 5, draws freely on Pontano's prose, and the same section of the Antonius supplies all the discussion about the expressions *otio marcescere*, *iniuriam pati*, *frictio* or *fricatio*, Act iii, sc. 5. Still another passage of the Antonius (about the basilisk) is worked into Act iv, sc. 5.

The names Pedanus and Theanus come from the close of Pontano's dialogue Charon. This discusses such questions as *Quot vini cados decedenti e Sicilia Aeneae Acestes dederit, Dextrone an sinistro priore pede e navi descendens Aeneas terram Italiam attigisset* (cp. Act. iii, sc. 5), and such expressions as *dicere oportebat* or *dicere oportuit*, *dicere debueras* or *dicere debuisti* (cp. Act ii, sc. 2).

W. P. MUSTARD.

THE JOHNS HOPKINS UNIVERSITY.

Latin Writers of the Fifth Century. By ELEANOR SHIPLEY DUCKETT. New York, Henry Holt and Company, 1930. Pp. xx + 271. \$2.50.

This attractive volume discusses the Latin writings of "the century that saw the Fall of the Western Empire, the hard dying of Pagan worship and the growing pains of the Church Catholic in the world as in the cloister, in the West as in the East." After an introductory chapter on the background of these writings it discusses the secular poetry of the period (Claudian, Rutilius Namatianus, Merobaudes, Apollinaris Sidonius), the poets of Biblical history, the Christian prose of Jerome, Augustine, Orosius and Salvian, the Monastic writings of the West, and the secular prose of Martianus Capella. It is well written, well printed, well indexed—an excellent book throughout. The illustrative passages cited from the fifth-century poets are cleverly rendered in English verse.

W. P. MUSTARD.

Salvian: *On the Government of God*. Translated by EVA M. SANFORD. New York: Columbia University Press, 1930. viii + 241 pp. \$3.75.

This is a careful translation of a fifth-century treatise written to prove to the Christians of that day that "the misfortunes they suffered from oppressive taxation, official cruelty, and the barbarian invasions were not due to God's neglect or injustice, but to their own wickedness." Interest in Salvian is now historical as well as religious, but, even so, it is probable that very few people besides the translator have recently read him entire. He makes too much vain repetition. One of his best sentences comes at the beginning of the Eighth Book: "I think, nay, I am certain, that the great length of my argument will arouse distaste in many."

W. P. MUSTARD.

St. Augustine: *Select Letters*. With an English Translation by JAMES HOUSTON BAXTER. London: William Heinemann, Ltd.; New York: G. P. Putnam's Sons, MCMXXX. lii + 535 pp. \$2.50.

The Loeb Classical Library has been fortunate in assigning its *Select Letters* of St. Augustine to a thoroughly competent and sympathetic editor. The Latin text is, for the most part, that of the Vienna Corpus Scriptorum Ecclesiasticorum Latinorum, edited by the late Alois Goldbacher. The translation is admirable. Quibusdem, p. 352, l. 14, is a lonely misprint. The first note on page 450 might have added a reference to Cicero, *Tusc. Disp.* i, 2, 4.

W. P. MUSTARD.

The *Magical Art* of Virgil. By EDWARD KENNARD RAND. Harvard University Press, Cambridge, Mass., 1931. xiv + 458 pp. \$5.00.

The "magical art" of Virgil here set forth is his ability to convert heterogeneous substances into a harmonious unity, to introduce epic elements into his pastoral and didactic poetry, and write an epic into which tragedy has been absorbed. The plan of the book calls for an exposition of the contents of his poems accompanied by an interpretation of his purpose and his art. But the long summaries of the *Bucolics* and *Georgics* fill too many pages, and the author finds himself unable to treat of the *Aeneid* on the same scale—"spatiis exclusus iniquis." For

the Aeneid he can present merely certain aspects of the poet's magic, in the last three chapters: X. Virgil and the Drama; XI. Tragedy from Romance; XII. Primitive Simplicity from Imperial Rome. The book is written for the general reader, but even the veteran Virgilian will find much in it that makes for his pleasure and profit. P. 42: Professor RAND accepts the ancient statement that Virgil wrote the *Culex* at the age of sixteen, and suggests that the Octavius to whom it was dedicated was Octavius Musa. This in spite of the "*Octavi venerande*" and "*sancte puer*" which have recently been referred to the future emperor (elected to the office of pontif in 48 B. C., when he was approaching his fifteenth birthday). P. 137 might have cited an interesting parallel to Virgil which has recently come to light, in A. S. Hunt's text and translation of a fragment of Callimachus: "For when I first set a tablet on my knees, Lycian Apollo said to me, 'Good bard, you should offer to me the fattest possible sacrifice, but a slender poem. Moreover I lay this behest on you: take the path that wagoners do not tread and drive not your chariot along the common tracks of others'" (*The Oxyrhynchus Papyri*, Pt. XVII, p. 50). Cp. *Ecl.* vi. 3-5; *Geor.* iii. 292-3. P. 156: *iuniperi gravis umbra*, *Ecl.* x. 76, hardly means "shade works harm to junipers."

W. P. MUSTARD.

C. Suetoni Tranquilli De Vita Caesarum Libri VII-VIII. Galba, Otho, Vitellius, Divus Vespasianus, Divus Titus, Domitianus. With Introduction, Translation, and Commentary by GEORGE W. MOONEY. Longmans, Green & Co., London and New York, 1930. 662 pp. \$5.00.

It is a pleasant duty to commend this excellent book to all American libraries. It gives Suetonius' account of the last six Caesars, with all the introduction and commentary any reader should need. The translation is admirable, and conveniently set to face the Latin text. The commentary is very copious, and masterly throughout. History, politics, the public and private life of the Romans, the diction and style of Suetonius, the reliability of some of his statements, the variant readings of the MSS.—all relevant matters are duly discussed, and everything made available by an exhaustive index. The book is beautifully printed, and both the editor and the Dublin University Press are to be congratulated on the excellence of the proof-reading. *Suscepti*, p. 156, l. 20, should be *suscepit*.

W. P. MUSTARD.

The Composition of Homer's Odyssey. By W. J. WOODHOUSE.
Oxford, The Clarendon Press, 1930. Pp. 251.

Professor WOODHOUSE has given us "the results, reached in the main years ago, of a lifetime's reading and study of the *Odyssey*" (p. 7). His book contains no reference to the results of modern Homeric research. "The function of criticism . . . is not to teach the poet a better way, but to endeavor to realize at full value just that which he has chosen to give" (p. 212). A minute analysis of the plot and characters of the *Odyssey* leads Professor WOODHOUSE to the following conclusion: the *Odyssey* as it exists today is the work of one poet, Homer, who created an epic romance from pre-existing material which can be separated into its various elements: 1) the Deep-Sea Tales, constituting the bulk of the adventures told by Odysseus in ix-xii; 2) popular tales, originally unconnected with the story of Odysseus, which, with the Deep-Sea Tales, "are, in respect of matter, the oldest elements of the poem" (p. 237); 3) the Saga of Odysseus, i. e. an historical account of the wanderings and return of the real Odysseus; and 4) the poet's own inventions which serve to bind together the various components and to give unity to the whole.

The greater part of the volume deals with the popular tales and the historical Saga. The author's theory is as follows: The real wanderings of the historical Odysseus have survived in fragmentary form in the fictitious stories told by Odysseus to Eumaeus, Antinous, and Penelope; this journey home could not have occupied more than about two years (p. 132). In the Saga Telemachus could play no part, for he was too young, and therefore much of his rôle must originally have belonged to the swineherd. Cleverly woven into the actual events after Odysseus' return are two folk tales: 1) the story of the husband who returns after a long absence and is recognized by his wife by means of three signs, the scar, the bow, and the marriage bed; in the *Odyssey* only the last retains its original function as a means of proof between the principal actors; 2) the story of the wife who is beset by suitors during her husband's absence and is about to yield when the husband returns, plots with his wife, and overthrows the suitors. The combination of these two stories accounts for such contradictions as the assertion by the ghost of Amphimedon that the contest was the outcome of a plot between husband and wife (xxiv 167-168). Homer's great achievement was the introduction of Telemachus into the epic. This necessitated a delay in the return of Odysseus until the son should be of sufficient age to play the part designed for him. To bridge the gap, Homer invented Calypso—"the Concealer, who takes and hides his hero away for nearly eight years—entirely in the

interests of the poet's chronological scheme" (p. 216). Moreover, the fact that certain passages were to be found in the *Saga* does not mean that they were not Homer's work, for "Homer sang the *Saga* years before he composed his *Odyssey*" (p. 185). But "there never was in the world any *Odyssey* other than that which we now possess" (p. 117). Homer was far from being a mere collector of pre-existing traditions and folk tales. "Constructive genius, truth to nature, poetical inspiration—these, apart from consummate skill in the technique of versification, are the conspicuous excellencies of Homer" (p. 243).

At times Professor WOODHOUSE shows an annoying tendency to relapse into colloquial or popular phraseology: expressions such as "(Telemachus was) quick at the uptake" (p. 114), "(Penelope is) simply a wreck" (p. 200) seem ill-suited to a work of this type. Even more unfortunate are the titles of the folk tales, e. g. *The Grass Widow* or *The Nick of Time*, *The Dark Horse* or *Winning a Wife* (pp. 219 ff.). In his translation from the Greek, the author goes to the opposite extreme and the result is often a stilted and awkward rendering. A version such as "Telemachus, setting wits to work, made Odysseus sit down within well-built hall, by stone threshold, and put mean settle and little table" (p. 104) leaves much to be desired. The addition of an index of cited passages would increase the usefulness of the book.

Many of the author's conclusions may be questioned. He states that the prooemium of the *Odyssey* is "utterly inadequate" (p. 24), chiefly because the contents of xiii-xxiv are ignored. The similarity of the prooemium to that of the *Iliad* is closer than Professor WOODHOUSE admits. Then, too, the uncertainty of Odysseus at the beginning of xx does not necessarily mean that "Odysseus has not yet the faintest idea how the great work of vengeance is to be accomplished" (p. 112). In the *Iliad*, Achilles likewise expresses despair (xxi 273-283) although he already knows that he will live to slay Hector. In each case the poet is heightening the tension of the climax by depicting the uncertainty of the leading character. In these and similar points the assumptions of the author may seem baseless, and in particular the attribution of this or that episode to a definite folk tale will be unconvincing, but whether or not one accepts the author's conclusions, he will find much in the book that is new and stimulating and extremely valuable.

GEORGE E. DUCKWORTH.

PRINCETON UNIVERSITY.

From Maumee to Thames and Tiber: The Life-Story of an American Classical Scholar. By ERNEST G. SIHLER. New York, The New York University Press, 1930. ix + 269 pages.

It requires courage to write and publish an autobiography. To be sure, a life of high ideals like that of DR. SIHLER, rich in experience and blessed with attainment, induces a desire to leave a record of accomplishment and words of counsel and good cheer. But the difficulty of doing justice to truth, the suspicion of the inadequacy of one's powers of expression, and the knowledge of one's own insignificance in the sum total of human achievement tend to keep the pen silent. And yet, an honest autobiography is likely to be a source of entertainment, encouragement and enlightenment, and DR. SIHLER deserves our gratitude for having had the courage to bare to us the picture of his life. For, whatever may be said of the style of the author and of some of his views and idiosyncrasies, the book contains more than enough to justify its existence. I have twice read it from cover to cover and have found it both interesting and profitable. The author had been known to us chiefly as an erudite and productive scholar, but now he has revealed himself also as a grateful son, a devoted husband, a skilled teacher, a coöperative colleague, and a man of high ideals and of unflinching courage. And DR. SIHLER's life was by no means a bed of roses. The record of his life is a record of fine natural endowments and magnificent preparation, combined with infinite patience and perseverance, overcoming a host of obstacles and leading to the attainment of the goal. The book is a book to encourage and instruct the younger scholar and to hearten even the more experienced. It contains valuable historical material. DR. SIHLER was one of the first company of scholars that were sent forth, in 1878, by the Johns Hopkins University to carry the torch of learning, and he has kept the faith. The schools that trained him, the institutions that counted him on their staff, and the students that were fortunate enough to own him as their teacher have every reason to be proud of him.

C. W. E. MILLER.

JOHNS HOPKINS UNIVERSITY.

A Bibliography of the Poetics of Aristotle. By LANE COOPER and ALFRED GUDEMAN. New Haven, Yale University Press; London, Oxford University Press, 1928. xi + 193 pp. 8°. \$2. (Cornell Studies in English, Vol. XI.)

This book should long since have received a commendatory notice in the pages of the *Journal*. The compilers had for many years been interested in the elucidation of the Poetics of Aristotle, and they have in this volume placed at the disposal of students of the Poetics a classified bibliography. Instead of stopping to point out such errors as I had noted, I desire to record my thanks to the editors, and to call attention to the additions and corrections supplied by Dr. Herrick in a paper that is printed on pages 168-174 of this number.

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JOHNS HOPKINS UNIVERSITY.

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